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ADAM GIB. JAMES PEDDIE, D.D.

WILLIAM PEDDIE, D.D.

THOMAS DUNLOP GEORGE F. JAMES

Victoria G

Memorials of
Bristo United Presbyterian Church

I.

HISTORY OF THE CONGREGATION

II.

SERVICES AT JUBILEE

OF

REV. WILLIAM PEDDIE, D.D.

OCTOBER 1878

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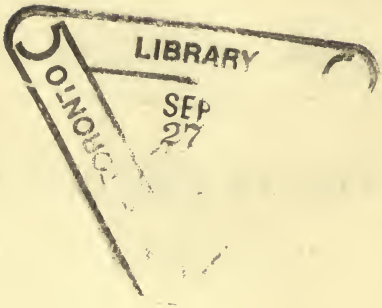

PREFACE.

THE Committee appointed by the Congregation to make arrangements for the services connected with Dr. Peddie's Jubilee, having agreed to publish, for the use of the members, an account of these services, resolved that there should be inserted in the same volume a History of the Congregation, from its formation to the present time.

Having undertaken the duty of preparing this History, I have endeavoured—by researches into Congregational, Presbytery, and Synod records, old and almost obsolete magazines and pamphlets, files of newspapers, etc.—to make the narrative as full and interesting as possible. These authorities have been quoted wherever practicable. In the preparation of the volume I have further been indebted to the Rev. Dr. Peddie, the late Mr. John Lidgate, S.S.C., Mr. Hay, session clerk of Nicolson Street United Presbyterian Church, etc.; and especially to James Peddie, Esq., W.S., who placed at my disposal

the admirable lecture on the History of the Congregation, delivered by him at Mr. Dunlop's induction in June 1871. To the Rev. George M'Arthur I am also under great obligation, especially for aiding me in revising the sheets for the press.

The Compiler trusts that the members of the Congregation will, through the reading of these Memorials, acquire fresh interest in 'Old Bristo,' and be led thereby to continued and even increased exertions to promote the great ends for which their fathers were congregated one hundred and forty-one years ago.

J. T.

7 Rillbank Terrace, *June* 1879.

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Portraits of the Ministers of Bristo are given in the Frontispiece. The Committee regret that their endeavours to obtain a likeness of Mr. Patison have been unsuccessful.

BRISTO UNITED PRESBYTERIAN CHURCH.

1738. ORIGIN OF CONGREGATION.

1741. FIRST CHURCH BUILT, ... **Cost, £1500.**

(*Scene of the 'Breach' between the Burghers and Antiburghers*, 1747.)

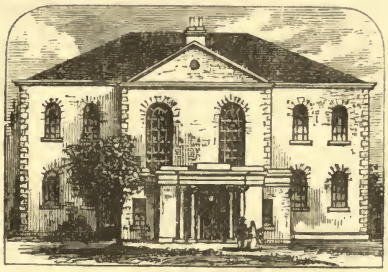
1803. PRESENT CHURCH BUILT, ... „ **4084.**

(*Scene of the Union between the Burghers and Antiburghers*, 1820.)

1828. GALLERY RENEWED, ... „ **1515.**

1872. CHURCH RENOVATED, ... „ **2075.**

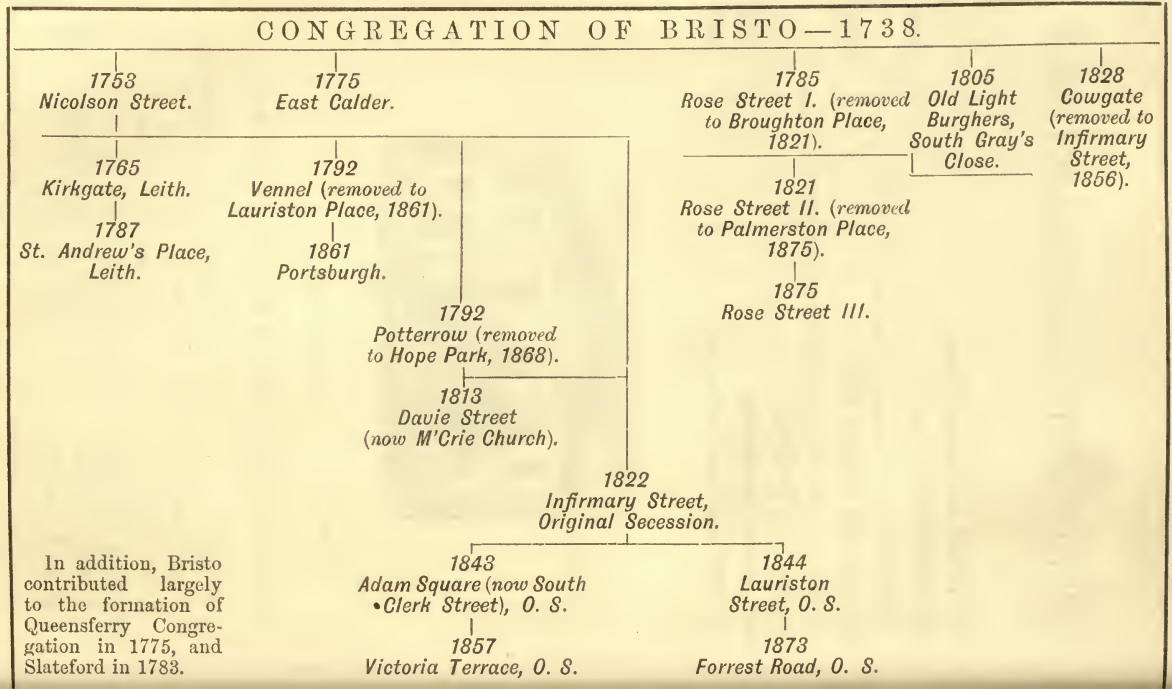
1877. NEW HALL AND ENTRANCE, . . . „ **2500.**



MINISTERS OF BRISTO CHURCH.

ADAM GIB, . . .	*Ordained* 1741,	*Withdrew*	1753.
JOHN PATISON, . .	*Ordained* 1754,	*Died* .	1779.
JAMES PEDDIE, . .	*Ordained* 1783,	*Died* .	1845.
WILLIAM PEDDIE, . .	*Ordained* 1828.		
THOMAS DUNLOP, . .	*Inducted* 1871,	*Resigned*	1875.
GEORGE F. JAMES, . .	*Inducted* 1877.		

DIAGRAM SHOWING THE VARIOUS OFFSHOOTS FROM BRISTO.



In addition, Bristo contributed largely to the formation of Queensferry Congregation in 1775, and Slateford in 1783.

HISTORY OF BRISTO CONGREGATION.

CIRCUMSTANCES LEADING TO ITS FORMATION.

THE congregation of Bristo is nearly as old as the Secession, which originated in 1733, when four ministers, all members of the Synod of Perth and Stirling, viz., Messrs. Ebenezer Erskine, Stirling; Alexander Moncrieff, Abernethy; William Wilson, Perth; and James Fisher, Kinclaven, were suspended from the exercise of their ministerial functions by the Commission of the Assembly. Soon after, they constituted themselves into a Presbytery, which they designated the 'Associate Presbytery;' but they proceeded to no judicial action till August 1735, when the further proceedings of the Established Church compelled them to do so. In all parts of the country there were many attached to the principles of the Seceders, but who, like the 'four brethren,' did not finally break off from the Established Church till matters came to an extremity. These worthy men seem then to have united in small associated or fellowship prayer meetings. In the early minutes of the 'Associate Presbytery,' many such societies are mentioned as then existing. In Edinburgh

and neighbourhood the growing dissatisfaction with the Established Church was deepened by the forced settlements of unacceptable ministers upon reclaiming congregations. Two instances of this intrusion, closely connected with the origin of Bristo congregation, appear to call here for particular notice.

A vacancy having occurred in the West Church through the translation of Mr. George Wishart, one of the ministers of the parish, to the Tron Church, a majority of the congregation made choice of the Rev. Robert Jardine of Glencairn to be their minister; but on the 1st January 1731 the Crown, as patron, presented the Rev. Patrick Wedderspoon, missionary to the miners at Strontian, Lorn. At the moderation of the call, only two elders voted for Wedderspoon, while twenty-one voted for Jardine, who had also a majority of the heritors in his favour, and the support of Mr. M'Vicar, the incumbent of the other charge. A strong opposition to the presentee was organized, and a petition in favour of Mr. Jardine was presented, subscribed by eleven hundred heads of families in the parish. The Presbytery were unwilling to proceed in face of such opposition, and the case came before the General Assembly in 1732; but the Supreme Court, deaf to all representations made by the objectors, would recognize nothing but the 'rights of the Crown,' and appointed the induction of Wedderspoon to take place forthwith. Fearing that the Edinburgh Presbytery might yield to the demands of the people by delaying the proceedings or otherwise, they appointed certain other ministers to be 'corresponding members' of Presbytery for the time, and ordered the edict to

be served by Mr. Dawson of Langton — a member of the Presbytery of Dunse — on the 12th of March, and the induction to take place on the 30th of the same month. Aware of the determined opposition of the people to the settlement of Wedderspoon, Mr. Dawson appeared, on the day appointed for serving the edict, accompanied by one of the city magistrates and a party of the town guard. No sooner, however, was divine service closed, and the reading of the edict commenced, than a tumult arose in the church which not only drowned the voice of the minister, but threatened serious consequences. Mr. Dawson was compelled to desist, and the congregation were dismissed. The edict, contrary to custom, was then ordered to be affixed to the church doors; but the beadle, being among the number of the disaffected, refused to comply with this order, whereupon he and several other individuals were apprehended and committed to prison. Meantime the crowd lingered about the burying-ground, conversing together about the events of the day, when they were fired on by one of the city guard, and several persons were severely wounded.[1] Notwithstanding these melancholy transactions, the dominant party resolved to proceed, and ordered the induction to take place on the appointed day; and on the 30th of March the ordination of Wedderspoon was completed, under the protection of the civil law,—Mr. Burnet of Lasswade, a member of the Presbytery of Dalkeith, presiding,—in the face of the protest of a large number of the elders and deacons. The majority of the

[1] Sime's *History of St. Cuthbert's*, p. 105; Chambers's *Domestic Annals*, vol. iii. p. 580.

people exhibited their dissatisfaction with these high-handed proceedings by withdrawing from the ministry of this 'stipend lifter,' many of them joining that of the Rev. John M'Laren, one of the ministers of the Tolbooth Church.[1] He had taken part with the 'four brethren' in all the movements which led to the Secession, and would possibly have joined with Ralph Erskine, Thomas Mair, and other ministers in adhering to them had he been spared, and thus have become the first Secession minister in Edinburgh. He was 'a man of solid learning, sound principles, and a great gospel preacher, whose sermons abounded in similes, by which he both instructed and delighted his hearers. He was a noble champion for gospel truth, and strenuously appeared for it both in the pulpit and the press. He was peculiarly dear to his own congregation, and is generally lamented by all good people. He died of a lingering distemper, in the sixty-seventh year of his age and the forty-second of his ministry.'[2]

After Mr. M'Laren's death, a number of his people, chiefly those who declined submission to the ministry of Mr. Wedderspoon, withdrew from the Established Church, and joined others in a virtual state of secession, forming the praying societies already referred to. These societies were not confined to the city, but existed in many of the surrounding places, as Clearburn, Meadowhead, Kirknewton, Cramond, Currie, Dreghorn, Parkside, Leith, etc. They seem to have met separately every week in private houses, and together once a month as

[1] Mackelvie's *Annals of the United Presbyterian Church*, p. 187.

[2] *Thistle* newspaper, 17th June 1734; Chambers's *Annals*, vol. iii. p. 624; Brown's *Gospel Truth*, p. 11.

a general association in the Gardeners' Hall,[1] on the south side of Tobago Street, which they hired for the purpose. The Gardeners' Hall was a large house, surrounded by a considerable area of ground, on which Romilly Place and Gardner's Crescent are now built. On the open ground a tent was placed in fine weather, in which the people worshipped; in other circumstances they met within doors.

The growing disaffection of many of their best people did not deter the leaders of the Established Church from pursuing the same policy in the appointments to vacant charges. In 1736, two years after the death of Mr. M'Laren, a vacancy occurred in Lady Yester's Church, and Mr. Robert Hamilton of Cramond was on 29th April presented by the Town Council to the vacancy. The congregation reclaimed against his settlement, the session declaring that 'he could be of no use as he had so low a voice;' but notwithstanding the opposition he was ultimately inducted to the parish on 7th October.[2]

Other circumstances, besides these forced settlements, combined to detach many people from the Church of Scotland, and give strength to the Secession movement. Several of the ministers of that Church had on various grounds become obnoxious to the people, and thereby alienated them from its communion. One of these was Dr. John Goldie, minister of the New North Church, 'a man of moderate abilities.' He was moderator of the General Assembly in 1733; and when the question was put in reference to Ebenezer Erskine and the other three

[1] MS. Minutes of the Associate Presbytery.

[2] Scott's *Fasti Ecclesiæ Scotianæ*, vol. i. p. 62; Bower's *History of the University of Edinburgh*, p. 285.

members of the Synod of Perth and Stirling, 'Proceed to a higher censure than suspension, or not?' it was carried by his casting vote 'proceed,' for which 'he incurred a good deal of odium,' and rendered himself unpopular with the evangelical party in the city.[1]

Another unpopular minister was Dr. Patrick Cummin, one of the incumbents of St. Giles's Church, and for upwards of twenty years the leader of the moderate party in the Church. He was an active opponent of the Erskines; and it was but fitting that he should at a later time be moderator of the Assembly that deposed Thomas Gillespie (1752), on which occasion, in his address from the chair, he said, 'If inferior courts continue to assume that liberty they have taken upon themselves in too many instances, of disputing and disobeying the decisions of their superiors, it is now more than high time to think of putting a stop to this growing evil, otherwise such anarchy and confusion will be introduced as will inevitably break us in pieces.'[2]

There were other ministers in Edinburgh, whose moderate views, negative theology, or easy manners contributed to detach members from their Church and bring accessions to the Seceders. Among these was William Wishart, one of the ministers of the New Greyfriars Church, who was formerly a dissenting minister in London, but had removed to Edinburgh, and, conforming to the Established Church, was presented to this charge in 1737. He was supposed to hold doctrinal views akin to those of Campbell of St. Andrews, and was libelled

[1] Morren's *Annals of the General Assembly*, vol. i. p. 320.
[2] *Ibid.* p. 261.

for heresy. For two years his settlement was opposed, but, being acquitted by the Assembly, he was inducted to the charge in 1739. The Seceders in their 'Testimony' quote his case as an illustration of the toleration of unsound doctrine by the Assembly.[1] Another of these ministers was Robert Wallace, minister of the New North Church. He was an eminent 'man of the world;' a member of the Rankenian Club, so called from the name of the proprietor of the tavern in which it met; the translator and annotator of Gallini's *Art of Dancing;* and a vindicator of Dr. Carlyle's appearances at the theatre.[2] A third was James Bannatyne, one of the ministers of Trinity College Church, a companion of Carlyle of Inveresk, Home of Athelstaneford, and others of the 'free and easy school.'[3]

Another event occurred at this time to give additional force to the Secession movement. The mysterious circumstances connected with the execution of Captain Porteous, and the failure to discover and punish its perpetrators, had excited the astonishment and indignation of the Government; and in the House of Lords the Seceders were slandered as the preachers of sedition and the abettors of crime. As the result of this accusation, the Government required all the ministers in Scotland to read during divine service a proclamation for the discovery of the murderers, on the first Sabbath of every month for a year; and with the view of securing that the proclamation should be made, a penalty was to be inflicted on

[1] Morren's *Annals*, vol. i. p. 310; *Re-exhibition of the Testimony*, 1779, p. 169.

[2] Morren's *Annals*, vol. i. p. 300 *et seq.*

[3] *Ibid.* p. 297.

those ministers who failed to read as commanded.[1] Many of the middle and lower classes were indignant at this proclamation, and when read from the pulpit it was often read to almost empty benches, the people leaving the church when the minister commenced to read.[2] The Erastianism of the conduct of such ministers was denounced by the Secession Fathers, in their Testimony of 1736, as a subordination of themselves 'to the civil powers, delivering the doctrines and commandments of men instead of the lively oracles of God, whereby the Sabbath has been profaned.'[3] Notwithstanding the unpopularity of the Act, and the refusal of some of the evangelical ministers of the Church to read it, there was found in Edinburgh one at least, who not only gloried in the humiliation of his office by reading the offensive document, but also published a vindication of the act. This was George Logan, one of the ministers of Trinity College Church. His sermon was entitled 'The Lawfulness and Necessity of Ministers their reading the Act of Parliament for bringing to justice the Murderers of Captain John Porteous.' Of Logan, its author, George Chalmers says, 'He was a little neat man, and had from nature no vigour of intellect, from study no enlargement of knowledge, from habit no precision of reasoning.'[4] Ministers of this type were successful in estranging their adherents from their ministry, and leading them to cast in their lot with the devout men and women

[1] Cunningham's *History of the Church of Scotland*, vol. ii. p. 449.

[2] A wag of a minister, who desired to please both parties, said, when about to read the proclamation, 'I am compelled to read, but you are not compelled to sit and hear.'—M'Kerrow's *History*, p. 110.

[3] Gib's *Display*, vol. i. p. 167.

[4] Morren's *Annals*, vol. i. p. 298; Scott's *Fasti*, vol. i. p. 38.

who assembled in increasing numbers in those houses where prayer was wont to be made, and who in the mutual edification of each other felt more spiritual profiting than was to be obtained in the cold negations and vain philosophies taught from the pulpits of the city churches.

PROCESS OF FORMATION OF THE CONGREGATION.

The members of the praying societies referred to had long been desirous of federation with the Associate Presbytery, and at considerable trouble and expense had sent commissioners to various meetings of Presbytery, soliciting recognition by the supply of gospel ordinances. In these days the Presbytery had no fixed place of meeting; they met commonly in the neighbourhood of their congregations on the north side of the Forth. Accordingly we find Messrs. John Cleland, William Braidwood, and John Floquhart, deputies from the Edinburgh society, meeting the Presbytery at Dunfermline, and these or other commissioners were sent to subsequent meetings at Abernethy, Orwell, Stirling, etc., craving supply of sermon; but as the members of Presbytery were only four in number, and had many similar applications, they were for a time unable to grant the prayer of these petitioners.

In 1737 the Associate Presbytery was strengthened by the adherence of Ralph Erskine, Thomas Mair, Thomas Nairn, and James Thomson, and was thereby in a somewhat better position to grant occasional supply to the societies which had made application to them. On 2d February 1738, at a meeting at Orwell, the Presbytery appointed a

fast to be held at Braids Craig, Edinburgh, on the 22d of March,[1] and instructed Messrs. Wilson and Mair to preach on that occasion. They seem to have been accompanied by Ralph Erskine, as we gather from the following report of the meeting taken from the *Caledonian Mercury* of 27th March 1738 :—

'A grand convention was held of the adherents to the seceding ministers of the Church of Scotland, in a square plain on Braid Hills, two miles south of this city. About ten before noon, Mr. Thomas Mair, minister of Orwell, in Kinross-shire, opened the service of the day (standing in a pulpit reared up within a tent), with a sermon from Jer. i. 5. At noon, Mr. William Wilson, one of the ministers of Perth, preached from Ezek. xxii. 24, and afterwards baptized ten children, brought thither some twenty, some thirty miles off. At four afternoon, Mr. Ralph Erskine, one of the ministers of Dunfermline, preached from Hos. xiii. 9, etc. The apparent tendency of these sermons was to excite devotion and fervour, a renewal of solemn engagements, to deprecate sin in general, and those of this corrupt age in particular; and it was observed that it was no proper expedient, either to wash away sin or indemnify the sinner, to purchase indulgences at the hand of the kirk treasurer; and some of the other tenets that savoured of a Popish tincture were soundly lashed. There were about 5000 hearers at each sermon (I mean of the household of faith), besides the ungodly audience, consisting of many thousands, some of whom set fire to furze; others hunted the hare round them to create disturbance, a certain huntsman

[1] MS. Minutes of the Associate Presbytery.

having laid a plot to carry off the collection. The convention dispersed at seven at night.'

Mr. Erskine says of this meeting in his diary:—'I preached on Hos. xiii. 9: "O Israel, thou hast destroyed thyself, but in me is thine help." The day was very windy, and many of the ungodly rabble surrounded the meeting; yet the Lord helped, and many were refreshed.'

A few of that 'rabble,' says his descendant, Dr. Fraser of Kennoway, more daring than the rest, made several fruitless attempts to molest the worshippers by rushing among the people and setting up a 'Merry Andrew,' which a well-disposed youth stepped forward and threw down. A man named D—— R——, steward to Houston of Clerkington, had the hardihood to set fire to some of the neighbouring whins, hoping, from the force and direction of the wind, that the smoke from the burning furze would annoy the Seceders. It so happened that the wind immediately veered round to another quarter, and the worshippers suffered no inconvenience. The impious project attracted the notice of Mr. Erskine, who remarked that the person who had done that deed would possibly live to repent of it. That same individual, it is credibly related, was afterwards driven from his own house by fire. First one house he occupied at Clerkington was burned down, and then another, on which his master dismissed him, saying that man would burn down all the houses on his property. He removed in consequence to Prestonpans, where a similar calamity befell him.[1]

From this time the people seem to have been taken under the care of the Presbytery, and enjoyed sealing

[1] *Life of Ralph Erskine*, p. 280.

ordinances; for, besides baptizing at Braids Craig, Mr. Erskine writes in his diary, 'Wednesday, 29th March—I preached and baptized at a house in the park of Edinburgh; the house belonged to Mr. Wilson, the smith.' On the 12th April following, commissioners appeared before the Presbytery at Abernethy, craving a hearing of Mr. John Hunter, who had in the end of the previous year been licensed by the Presbytery. Mr. Hunter had studied divinity in the Theological Hall of the Church of Scotland, but had left and joined the ranks of the Seceders. The Edinburgh people made frequent application for a hearing of him, but their petition was delayed from time to time; and no wonder, for during 1738 application was made to the Presbytery for supply from no less than forty-nine *new* places.[1]

Notwithstanding these delays, the cause of the Seceders continued to make progress. At a meeting of Presbytery held at Burntisland on 10th October 1738, there was given in and read an accession from united societies within the bounds of Linlithgow and Edinburgh, subscribed by 15 elders and 124 people, which the Presbytery approved of, receiving the societies under their inspection, and appointing Mr. Hunter to preach to them, at East Houses, near Dalkeith. The Presbytery had also unpleasant duties to discharge in connection with the Edinburgh Seceders; for at a meeting held at Perth on 28th October following, one David Lesly, baxter in the Pleasance, who had acceded to the Presbytery, was laid under the sentence of lesser excommunication for contumacy and contempt of the Presby-

[1] M'Kerrow's *History*, p. 122.

tery.[1] For this exercise of their ecclesiastical functions the Presbytery were libelled by the Commission of the General Assembly, and cited to appear before the Assembly at its meeting on 19th May 1739, in these terms: 'Likeas you or some of you did, at a meeting of the said pretended Presbytery, held at Perth on 20th day of October last, One Thousand Seven Hundred and Thirty-Eight, or on one or other of the days of the said month, take upon you to excommunicate one David Lesly, baxter in Pleasance, in the parish of the West Kirk, near Edinburgh: Moreover, you, the above mentioned defenders, or one or other of you, did, upon the 22d day of March last, or on one or other of the days of the said month, convene with great numbers of your followers at Braids Craigs, within the said parish of the West Kirk of Edinburgh, and then and there you did preach and baptize several children, without proper certificates from the ministers of said parish, or the authority of the presbytery of the bounds.'

On 13th December commissioners appeared from Edinburgh, and craved a second hearing of Mr. Hunter. There was also read a letter from David Hunter, pewterer, Edinburgh, respecting David Lesly, and as the matter in the letter was of importance, a deputation, con-

[1] Lesly was the leader of a party among the Seceders, termed 'The Active Testimony People,' who presented themselves before the Presbytery, and stated that, as the defections of the Church were not greater than those of the State, they were therefore absolved from their allegiance to it, and would account it their duty to rise in arms against the Government. The Presbytery, finding them irreclaimably obstinate, expelled them at last from communion with the Secession Church.—*Christian Repository*, vol. iii. p. 591.

sisting of Messrs. Ebenezer Erskine, Thomson, Moncrieff, and Fisher, was appointed to meet with the societies in Edinburgh, on the second Wednesday of January 1739. The people had desired an election of elders; 'but there were difficulties in the way,' into which the deputies were to 'enquire.' The second Wednesday of January came, but it was a day of 'dreadful tempest,' so that the meeting could not be held, for 'a hurricane from the west-south-west, commencing at one in the morning, and accompanied by lightning, swept across the south of Scotland, and seems to have been beyond parallel for destructiveness in the same district before or since. At Edinburgh the damage was extensive.'[1] This was reported to the Presbytery at Culfargie on the 24th of February, who appointed a fast at East Houses on the 1st of March, and a meeting with the Edinburgh people on 28th February. These meetings seem to have been held, for a report from the Edinburgh societies at Gardeners' Hall was given in on 14th March, in which 'the difficulties' in the way of the eldership are explained, —the first being that several of the members adhered to David Lesly, and joined in fellowship with him, notwithstanding the Presbytery's sentence against him; and the second, that some 'continue in promiscuous hearing of Established ministers, and that there was an appearance of sectarian principles among them.' The Presbytery made inquiry respecting the first difficulty, and it was reported that twelve persons were in the habit of meeting with Lesly, and that three of these — John Flocker, Alexander Wright, and Walter Tough—desired baptism

[1] *Scots Magazine*, vol. i., 1739.

for their children. The Presbytery refused to dispense the ordinance, on the ground that they held principles subversive of civil government. Against this decision they protested, on the ground that, as members of the Church of Christ, they were entitled to baptism, as they had not been guilty of any transgressions of the law of God, to which protest Richard and John Maben adhered.[1]

Mr. Hunter appears to have preached with some frequency at Edinburgh, for there was published a lecture, delivered by him at Gardeners' Hall there, on Matt. xvi. 21, and also two sermons, preached by him at the same place, on 'Jesus Christ the Unspeakable Gift of God.' The supply of ordinances seems to have inspirited the members, for on 17th July they petitioned the Presbytery for 'a monthly visit,' and to 'moderate in a call,' and 'a hearing of Mr. James Mair' (afterwards of West Linton), and on 9th October for 'a hearing of Mr. Gavin Beugo,' both of whom were licentiates of the Established Church, but had just given in their adherence to the Presbytery. Mr. Hunter had in the meantime been called to the united congregation of Gateshaw (Morebattle) and Stitchel, and ordained on 17th October.[2]

THE FIRST ELDERSHIP.

Shortly after this, the ordination of Messrs. James Bain of Bainfield and Thomas Hunter as elders took place; and on 5th May 1740 it was reported that six

[1] MS. Minutes of the Associate Presbytery.

[2] Mr. Hunter survived his ordination only three months, having died on the 7th January 1740.

elders were ordained, other two who had been elected not being able through affliction to attend.[1]

SETTLEMENT OF THE FIRST MINISTER.

A petition was next presented from Edinburgh, craving a hearing of Adam Gib and William Hutton,—afterwards minister first at Stow and then at Dalkeith,—who had been licensed by the Presbytery to preach the gospel. On 17th of June Mr. Moncrieff reported he had moderated in a call at Edinburgh to Mr. Adam Gib, and the call was sustained by the Presbytery. The vacant congregation of Stitchel had also called Mr. Gib. These calls came before the Presbytery on the 13th of August, when Mr. Gib was ordered to be settled in Edinburgh, and the call to Stitchel was thereby set aside. Trials were thereafter prescribed to Mr. Gib, consisting of an exegetical discourse on Eph. i. 10: 'That in the dispensation of the fulness of times, he might gather together in one all things in Christ;' and a popular sermon on Mal. iii. 7: 'Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them.' The usual trials and examinations having been satisfactorily gone through, the ordination of Mr. Gib was, after some delay, appointed to take place on 2d April 1741, in Gardeners' Hall. The services were commenced by Mr. Fisher, who preached from Ezek. xlviii. 35: 'It was round about eighteen thousand measures; and the name of that city from that day shall be, The Lord is there.' Mr. Wilson of Perth then preached the ordination ser-

[1] For list of Bristo elders see Appendix I. p. 200.

mon from 2 Cor. v. 19: 'And hath committed unto us the word of reconciliation.' Mr. Thomson, the moderator, then ordained; and Mr. Ralph Erskine concluded the services on the same text as Mr. Wilson had, taken in connection with the 18th verse, 'And hath given to us the ministry of reconciliation.' The ordination took place in the open air, towards the close of an unusually severe winter. An aged matron, who witnessed the scene, often afterwards spoke of it with delight. 'Oh, I was so glad,' she said, 'when the ministers laid their hands upon his bonnie head and screened it from the falling snow.'

THE BUILDING OF THE FIRST CHURCH.

Being thus equipped, the congregation proceeded forthwith to take measures for acquiring ground on which to erect a place of worship, and their attention being directed to a piece of ground at 'Bristow,[1] near Edinburgh,' they entered into the following negotiations with the owner of the ground, which we print *verbatim*:—

'Att Abbay of holyrude house,
Feby. 11, 1741.

'Mr. Straitoun,—As wee have been in terms with you in purchassing half ane acre of the Ground presently

[1] By a charter in the archives of Edinburgh, 'Bristow' seems formerly to have been called the Gallowgate, no doubt from its being the street leading to the place of execution, which was formerly erected on the 'Common Moor' near the head of East Preston Street.—Maitland's *History of Edinburgh*, p. 172.

possessed by William Borthwicke, Gardner in Bristo, and the Thatch houses to the Street of Bristo, Lying betwixt Midletouns house and your own Tenament, part of wch. possesst by sd. Wm. Borthwick, The sd. Thatch houses being presently possessed by six difrrent tenants, they paying yearly Sixty Eight pound ten Shiling Scotts money, and we haveing Considered the same, we Fix on half ane acre of ye said ground to be measured off to us on the South side of ye same, and for the forsaid half Acre ground and the said Thatch houses we are willing to give you One hundred pounds Sterling and three guineas to your Spouse, And half a guinea Dead earnest upon giving us present possession of ye half acre ground, and the houses at Whitsunday; And Likewise we Condescend to Send you, upon Sufficient Heritable Security, Fourteen hundred merks Scotts, which proposalls, if you are willing to accept of, you'le please Signify the same to us by a Letter from you this night, and we are,—Sr. yr. huml. Serv.

'DAVID DOWIE,
JOHN CLELAND, and
ROBERT HILL.

'Mr. ARTHUR STRAITON,
Barber, Burgess of Edinr.,
for present in the Abbay.'

'THE ABAY OF HOLY ROOD HOUSE,
Febry. the 11, 1741.

'GENTELMEN,—I Receved yours of this days date, and in answer thereto, I freely agree to your proposals, viz., you shal have half an Acre of Ground measured off to you on the South Side of William Borthwick's posesion, of my Ground in bristo, with the thacth houses ajoining

thereto, and fronting to bristo Street, bounded betwixt Mideltons house and my own house, Coverred with Tyle. As to the Ground, you shal have present posesion of it just now, and the houses at whitsunday. As to the Offer you have made for the Above-mentioned Ground and houses, being one hunred pound Sterling and three Guinies to my Spouse, with half a Guinie of dead Earnest, I heartily Agree to Accept of the same, and shal oblige myself to Give Suficeient right and Regular progress thereto, and Likewise you are to send me fourtenth hundred merks Scots money, upon me Giving you Suficient Security upon the Remains of my heritable Subject.—I am, Gentelmen, your humble servant,

'ARTHUR STRAITON.

'To Mr. DAVID DOWIE
and JOHN CLELAND, Merchants, Edinr.,
and ROBERT HILL, Brewar in Portsbrugh.'

'CANNONGATE, 23 *Ap.* 1741.

'SIR,—I promise agt. Whitsunday next to take Down that Byre possest by William Borthwick, the same being built upon Ground bought by you from me, And to remove the Materials from the Ground.—I am, Sir, your humble Servt.,

ARTHUR STRAITON.

'To JAMES WILSON, Smith in Edin.'

On the ground thus purchased from Mr. Straiton for the sum specified, viz. £103, 13s. 6d., the congregation built their church. The one-storied thatched houses referred to in the above missives were pulled down, and in their stead the tenement of four stories and

attics over the pend No. 26 Bristo Street was erected, the first flat being given to the minister as a manse.

The price of ground and buildings together was nearly £1400, of which £1000 was raised by subscriptions and collections at the time, and £400 remained as a debt. There are still preserved twenty-three of the subscription lists sent in by different fellowship societies, containing contributions to the Ground or Building Fund, viz. :—Clearburn, £1, 17s. 6d.; Dreghorn, £7, 19s.; Parkside, 12s.; Kirknewton, £3, 19s.; Currie, £2; North Leith, £8, 15s. 6d.; Meadowhead, £3, 15s.; Cramond, £1, 1s. 2d.; West Port Society, £5, 19s.; Do., private persons, £3, 14s.; Kirknewton, second paper, £7, 10s. 6d.; Netherbow, £1, 18s.; Robert Hunter's Meeting, Castle Hill, £5, 0s. 6d.; Mr. Brown's, Cowgate Head, £23, 4s.; William Robertson's, £2, 10s.[1]

Fortunately there was found on the ground a good quarry, which furnished abundance of stones both for the church and the tenement fronting the high road. The building seems to have proceeded with considerable despatch, for it was taken possession of on the 10th January 1742, under which date there is an entry in the managers' books of £37, 4s. 5d. as the amount of the extraordinary collection; and the seat rents of the year from Candlemas 1742 to 1743 were £122, 9s. 6d.

The Bristow, near Edinburgh, of 1741 was very different from the Bristo Street of 1879. In 1741 Bristow was a suburban village, composed of a few low houses on the east side of the road, while the west side was entirely open ground, only a few villas being scattered here and

[1] See Appendix No. II. p. 204.

there between it and Bruntsfield Links. The Scottish aristocracy were clustering round this suburb. The mansion of the Duke of Douglas, with its large garden, was on the spot now covered by Brighton and Lothian Streets. The Earl of Rosebery's house was in 'Denham's Land,' Bristo. Lord Ross lived in the house still bearing his name, on the opposite side of the meeting-house ground, but now entering from Park Place. 'Bristow' was the main artery into the city from the south country, and was well suited to the circumstances of the congregation, the members of which were drawn, not only from Edinburgh and Leith, but also from the various villages and farms around in all directions within a dozen miles, or even from greater distances.

Edinburgh itself was then also very different from Edinburgh now. It was confined within walls, and consisted only of the great central street running from the Castle Hill to Holyrood, with the closes on each side, and the Grassmarket and Cowgate running parallel on the south. It was confined on the north side by a loch, and on the south by a wall, which, issuing from the Castle esplanade, crossed the west end of the Grassmarket, proceeded up the Vennel, and then turned towards the east, including the grounds of Heriot's Hospital and what was lately the Poorhouse, now Forrest Road. Afterwards it turned north till it reached Bristo Port, at the head of the Candlemaker Row; from this point it continued eastward at the back of the Society, where Brighton Street Chapel stands, till it came to the Potterrow Port, which was at the top of the Horse Wynd, near the spot where the connecting bridge between the College and Museum

is thrown; and then, after a little turn southward, including the greater part of the College area, it ran down by the back of the Infirmary to the Pleasance, and then northward till it came first to the Cowgate Port, then along St. Mary's Wynd to the Netherbow Port, and thence down Leith Wynd, turning round till it met the New Port at the end of the North Loch. This was the whole extent of the city, with Canongate at the east end and Portsburgh at the west. Within this boundary no site could be obtained, it being wholly built on. Bristo, besides being the nearest place to the city attainable, was very accessible to the residents in Edinburgh, who could reach it either by the Potterrow or Bristo Ports; while it was as accessible to those living in Leith as any place within the walls could have been, and formed the junction point of the roads coming from the east, south, and west, as well as from that part of St. Cuthbert's lying north of the city. It is to be remembered there was then neither North Bridge nor South Bridge nor Mound. Bristow consisted of the building occupied by the Merchant Maiden Hospital, which stood where the Roman Catholic schools now are, and a few small houses on the east side of the road leading from the Port to the Sciennes, having the Potterrow Street behind it, and gardens between. All on the west side from the Port, after passing the road to Lauriston, was the pleasure-grounds belonging to Ross House, while to the eastward of the Potterrow were Lady Nicolson's Parks. In short, to the south, east, and west was all open country, with the exception of the suburbs of the Pleasance, and some scattered clumps of houses at Causewayside, Borough Loch, Wright's Houses, etc.

SITE AND CHARACTER OF THE BUILDING.

The meeting-house was erected on the north side of the ground acquired from Straiton, extending from the wall of the late school-house, now Dickson's store, about 90 feet in length,[1] and thus occupying a portion of the ground covered by the north-west corner of the existing building. It had no architectural pretensions, was too low, and too narrow for its length, with heavy galleries, abundance of table seats, and a clumsy pulpit with a heavy canopy over it, which might cause one to have some alarm for the safety of the minister; it was, however, secured by iron rods to the front wall. There was a large window on each side of the pulpit, an entrance door on the left, and two rows of windows on each side of the large ones, besides other lights at the back looking into the garden ground to the north. The precentor's desk was a high, cramped wooden box, close below the pulpit Bible-board, and there was an iron rod standing upon its right side to support the hour-glass, which it was the precentor's duty to set running when the minister began, and to invert when the sand had run down, as a hint to him to draw on to his application. The main entrances for the congregation were at the east and west ends of the building, with outside stairs to the galleries. The front door was used almost exclusively as an entrance for the minister and precentor, but was open to all at dismission. Besides the

[1] 'In the street denominated Bristow is a very large meeting-house belonging to the Seceders.'—Maitland's *History of Edinburgh*, p. 178.

wooden gate closing in the entrance from the street, there was another (at least, after the manse was built) between the corner of the manse and the corner of Dickson's land, arched over, with a sun-dial at the top, and a small side gate. Immediately within this gate stood a large sentry-box, provided as a covering for the elders who stood at the plates. The rest of the ground was a grass park, on which a tent was erected on sacramental occasions, with walks leading to the church doors. When the manse was erected, a garden for the minister was formed and enclosed in the north-east corner. It is reported that, on the Sabbath on which the church was opened, an alarm was created by a sudden crack coming from the gallery, which might have produced a panic, had it not been prevented by the presence of mind of Dr. William Peddie's great-grandfather, William Smith, who from his seat in the front gallery called out that it was 'only a joist gane hame,' and that the structure was firmer than at the first.

MR. GIB'S MINISTRY.

In 1742, the year following Mr. Gib's settlement, there issued from the press the first pulpit utterance published by a Bristo minister. Its sentiments accord ill with those of the present day; and that it was severely and justly censured at the time need occasion no surprise to any one who reads the title-page, which sufficiently explains its spirit and design:—'A Warning against countenancing the Ministrations of Mr. *George Whitefield*, published in the *New* Church at *Bristow* upon Sabbath, *June* 6, 1742.

Together with an Appendix upon the same Subject, wherein are shown that Mr. *Whitefield* is *no* Minister of *Jesus Christ;* that his *Call* and *Coming* to *Scotland* are *scandalous;* that his Practice is *disorderly,* and *fertile* of Disorder; that his *whole* Doctrine is, and his Success *must* be, *diabolical;* so that People ought to *avoid* him from *Duty* to God, to the Church, to themselves, to Fellow-Men, to Posterity, and to *him.* By Adam Gib, *Minister of the Gospel at Edinburgh.*—In the last days perillous Times shall come—2 Tim. iii. 1. For there shall arise false Christs, and false prophets—Matth. xxiv. 24.' Perhaps no such bitter invective was ever issued against any minister as this diatribe of Gib's against Whitefield. In his maturer years he was ashamed of his youthful outburst of intolerance and conceit, and said to his nephew, Dr. William Gib, 'he wished that no copies of that pamphlet were on the face of the earth; and that if he knew by what means he could recal them, he would collect every copy and burn them, for his blood at that time was too hot, and he was unable to write with becoming temper.'

The cause of the Seceders, however, progressed greatly under their minister and in their new meeting-house, for in 1744 the membership of the congregation had reached the large number of 1279. Of those living beyond Edinburgh, 38 resided in the parish of Kirknewton, 10 in Ratho, 25 in Currie, 80 in South Leith, 16 in North Leith, 109 in Canongate, 269 in St. Cuthbert's, 40 in Cramond, 44 in Liberton and Glencorse, 90 in Colinton, and 7 in Duddingston. There had been forced settlements in nearly all these parishes,—at West

Linton in 1731, at Newbattle in 1738, and at South Leith in 1739. One was attempted at Currie in the same year, and an aggravating one was effected at Tranent in 1740. Many of those who had formerly adhered to the Established Church in these places now chose to travel all the way to Edinburgh and worship with the Seceders there, rather than submit to worship in their own parish churches under ministers who had been forcibly intruded against the voice of a reclaiming people.

The circumstances connected with some of these forced settlements were very peculiar. At Tranent the Crown had presented Mr. Charles Cunningham to the vacant charge, but the settlement was keenly opposed by the great majority of the people, who stated that the presentation was secured at the solicitation 'of some election jobbers in the county of Haddington;' that there was 'scarce any concurrence on the part of elders, heritors, or heads of families;' and that one of the heritors who had signed in Cunningham's favour 'had actually sold and delivered his wife to a neighbour for a guinea the last fast day.' The dispute was appealed to the General Assembly, where, by a majority of fifteen, the Presbytery of Haddington were ordered to proceed with the settlement of Mr. Cunningham.[1]

Mr. Thomas Findlater had been presented to the parish of West Linton, but on account of the opposition of the people his ordination was delayed for two years. A number of the parishioners who opposed the reading of the edict were apprehended and sent to prison. At last a detachment of military was sent out to aid the

[1] Morren's *Annals*, p. 349.

Presbytery in the discharge of their sacred functions,[1] and the good presence of their scarlet and steel secured the infeftment of the disowned presentee into 'the living.' It had taken six years to 'settle' him, the presentation having been issued in 1731, while the ordination did not take place till 1737.

At Currie, Mr. James Mercer of Aberdalgie was presented by the patrons, but he was particularly obnoxious to the people, on account of his having in 1733 moved a censure against Ebenezer Erskine in the Synod of Perth. The call to Mr. Mercer was signed by only three heritors and four heads of families. So strong was the opposition that the appointment had to be withdrawn in order to prevent the whole parish becoming Seceders. But it was too late; the die had been cast, and the bare contemplation of such a settlement being even attempted drove some of the people for ever from the walls of the parish church.[2]

Such settlements of unacceptable ministers were thus satirized:—

'Come hasten and see, for the Kirk like a bride
Is arrayed for her spouse in sedateness and pride.

. . . . . .

'He comes, hark! the reins of his war-steeds are ringing;
His trumpet, but 'tis not God's trumpet, is singing.

. . . . . .

'He comes, of all parsons the swatch and the pattern,
Shaped out to save souls by the shears of his patron;
He comes, steeped in learning's dark puddle, and chatters
Greek words, and tears all John Calvin's creed into tatters,

[1] Scott's *Fasti*, vol. i. p. 247.

[2] Morren's *Annals*, vol. i. p. 349; M'Kelvie's *Annals*, p. 241.

And vows the hot pit shall shut up its grim portals,
Nor devour to a tithe the sum-total of mortals ;
Talks of works and moralities, will-o'-wisp glimmers,
And showers reason's frost on our spiritual sinners.

'He comes, lo ! behind, on their war-horses ranking,
Ride his bands of the faithful, their steel weapons clanking ;
Proud hour for religion, when God's chosen word
Is proclaimed by the trump and confirmed by the sword ! '

RENEWING THE COVENANT.

Shortly after this time, in 1744, the congregation renewed the Covenant. The number who signed the bond was above 1200. As the work of 'renewing the Covenants,' though now fallen into disuse, was an observance to which our forefathers attached great importance, a short notice of the ceremony may be not uninteresting to the present generation. When any congregation was about to engage in the work of covenanting, public intimation was given several weeks before the solemnity took place, and frequent meetings of session were held, to converse with and to receive such as offered to join themselves in the Covenant. On the day appointed, which was usually the fast before the sacramental occasion, the minister of the congregation, assisted by several of his brethren, proceeded to the work in the following manner. First a sermon was preached, accompanied by the usual devotional exercises of prayer and praise ; after which the minister took notice of the solemn work in which they were about to engage, and, having prayed again, he read out the names of those who were to join,

all of them being seated together. Secondly, the National Covenant, the Solemn League and Covenant, the Acknowledgment of Sins, and the Engagement to Duties or Bond were read, all the ministers present reading a portion by turns, and each usually commencing with a short prayer. Thirdly, the minister who presided offered up a prayer of solemn confession and supplication, which was followed with praise. The oath of the Bond was then administered, all the people standing up and holding up their right hands; and an exhortation being addressed to the covenanters, the work was concluded with prayer and praise. If, after these services, there remained a sufficient portion of time, the Bond was subscribed by those who had sworn, and the whole was followed by a sermon. But if, as was sometimes the case, there was not sufficient time, a sermon was preached on the following day, when an opportunity was given to subscribe the Bond, in the presence of the minister and some of the session.[1]

LOYALTY OF THE BRISTO SECEDERS.

From this time till 1747 nothing occurs in the history of the congregation worthy of notice, except the conduct of the minister and people in the rebellion of 1745. It is well known that during that trying period the loyalty of the Seceders was made conspicuous; and proof was given that men might for conscience' sake renounce the communion of the national Church, and yet remain stedfast and loyal subjects. In many parts of the country

[1] Gib's *Display*, vol. i. p. 255; M'Kerrow's *History*, p. 193.

they took arms, and at their own expense equipped themselves for the protection of their rights and liberties, and the defence of their country. In Edinburgh the Seceders were not behind their brethren elsewhere. When Charles was gathering his Highland host in the north, and marching southwards, threatening Edinburgh, and General Guest was on the part of the Government making preparations for defending it, about three hundred Seceders connected with Edinburgh and neighbourhood applied to the Lord Provost to be allowed to take part in the defence of the city. Having been furnished with arms and ammunition from the Castle, they hired a sergeant to teach them military exercise, and marched under colours bearing the inscription, 'For Religion, the Covenants, King, and Kingdoms.' It appears that they put themselves under the command of Bruce of Kennet, but had officers of their own, — Captains John Moubray, wigmaker, and William Beveridge and Richard Jerment, shipmasters, — Moubray and Jerment being elders of Bristo, and Beveridge a member, while William Smith, formerly referred to, was an inferior officer or private. These bands were amongst the staunchest defenders of the city; the post allotted to them was in the Infirmary yard, and they did not lay down their arms till all the others engaged in the defence had done so, and the city had surrendered to the Prince.

Charles on his entry invited all the ministers to remain and meet in their churches as usual, promising them protection, on the single condition that in their prayers they should not pray for King George by name. Most of them, however, deserted their flocks, 'leaving them,

says Maitland, 'a prey to Popish priests and zealous missionaries.' But the minister of Bristo formed an honourable exception.

'When the rebels were in possession of this city,' says Adam Gib, 'I convened the congregation for public worship at Dreghorn, near Collington, where the rebels kept a principal guard, on which occasion I spoke to them as follows:—"The place where we are met should be putting us in mind of what occasions our removal from our ordinary place of meeting, that we may bring a concern about these things before God. And here I would notice unto you that our not assembling in our ordinary place appears warranted in point of necessity and in point of duty. 1. In point of necessity, that this congregation may as far as possible attain composure in worship, as therein we have God, not man, to deal with. 2. In point of duty, that thus we may give an open testimony, proof, and document that we are resolved, through the Lord's grace, to come to no terms with the enemy that has power in the city, but to look on them as enemies, showing ourselves to be none of their confederacy. In our public capacity it is fit that we make even a voluntary removal from the place where they are, as from the seat of robbers, showing ourselves resolved that this seat shall not be ours."'[1]

For five successive Sabbaths during the months of September and October Mr. Gib preached at this place in the open air; and we find in the treasurer's book an entry, 'No monthly collections from September to December, because of the Hielanders about Edinburgh.'

[1] Adam Gib's letter in the *Scots Magazine*, 1765, p. 231.

On these occasions, some of the rebel guard who understood English were ordinarily seen standing in the outskirts of the congregation, listening to his prayers and discourses. Mr. Gib had the courage to express in their presence his abhorrence of the rebellion, and a hope that it would be brought to a speedy termination. He presented also public prayers in their hearing each Sabbath for the safety of the reigning sovereign King George, for the support of his government, for a blessing on his family. He prayed also at the same time for the suppression of the rebellion, characterizing it as 'an unnatural and antichristian rebellion, headed by a Popish pretender.' On one of these Sabbaths, while some of the rebels were standing before him, he read an act of the Associate Synod for a solemn fast to be observed on the following Tuesday, which act was mainly levelled against the rebellion in such express terms as those already mentioned. During the reading of the act the rebels showed great displeasure, and threatened, in the hearing of some of the people, to prevent the observance of the fast. 'But,' says Mr. Gib, 'though they attended with signs of great displeasure, they were restrained from using any violence. Yet about that time, as I was passing on the road near Collington, one of them who seemed to be in some command fired at me, but for anything that appeared it might be only with a design to frighten me.'[1]

After the rebel army marched south to England, Mr. Gib and his congregation returned to their usual place of worship, when he thus addressed his people:— 'We have reason to acknowledge providential kindness

[1] Gib's letter in the *Scots Magazine*, 1765, p. 232.

in that, when removed from this place, we have yet been allowed to meet within our own bounds, where we had access to something of that composure without which worshipping assemblies are vain; and our very meetings elsewhere, during the time that the antichristian and malignant party now in arms had their seat here, have been an open and necessary testimony against them, and of our purposing no confederacy with them, nor putting any confidence in them.'

When intelligence was received that the rebel army were on their return from England, and apprehensions were entertained of their paying another visit to the Scottish metropolis, the Edinburgh Seceders were called on by the sheriff again to take part in the defence of the city. This call they cheerfully obeyed. The post assigned them was the College Yard, which post (says Mr. Gib) they kept, 'learning their exercise all at their own expense, till a sufficient body of the military arrived.'[1] The army of Prince Charles, in their march northward, kept to the west of Edinburgh, with the view of crossing the Forth at one of its fords above Stirling. On their way thither, they were met at Falkirk by the royalist troops under General Hawley, who had left Edinburgh with the view of checking the rebels on their northward march. A body of Seceders was with Hawley's army, and among them Adam Gib, who, on the evening after the defeat of Hawley, was searched for by the rebels because of his activity before the battle in getting one of the rebels apprehended.[2]

[1] M'Kerrow's *History*, p. 202.
[2] Gib's letter, *Scots Magazine*, 1765, p. 232.

On returning to Edinburgh after the battle of Falkirk, Mr. Gib received the following letters of thanks from the Marchioness of Lothian for the loyalty displayed by himself and the other Seceders during the rebellion :—

'NEWBATTLE, *January* 20, 1746.

'REV. SIR,—The noble stand which the people of your profession have made for the religion and liberties of the country must endear them to all true Christians, and to the countenance of those who are able to forward and support them in their valuable designs.

'Their conduct must make every one of revolution principles proud of showing them regard. My Lord must value them on that head; and it gave me no small pleasure when I heard that, as they wanted a colonel or leader, some of them had pointed to my son Lord Robert. I could not omit, therefore, signifying to you that whatever service my Lord Marquis or my son can do to them, they will most cheerfully undertake. Only as there has been an offer made my son by some of the country militia, I would wish that he knew how far he had it in his power to show his respect to you in the first place; and, so far as you can bring this matter to an issue, it shall be taken as a piece of respect done this family, which we shall not be unmindful to acknowledge. Your answer as soon as possible will oblige, Rev. Sir, your most humble servant,

'M. LOTHIAN.'

Mr. Gib, having written in reply to the above, received the following answer from the Marchioness :—

'NEWBATTLE, *February* 5, 1746.

'SIR,—Give me leave to return you hearty thanks for your kind and affectionate letter of January 21st, and to assure you that it will yield (the) greatest pleasure to this family to deserve the honour you do us. And as it would be a great pity your people and followers did not take the opportunity of the Duke's being in our country to testify in a proper way your warm zeal for the cause of religion and liberty, which yet will be but doing yourselves justice, I shall, if the enclosed scroll contains any hints to your liking, and if you shall judge it proper to have any such deed made out, my son Lord Robert will reckon it his honour to have it, and any commissioners you send, introduced by proper hands to His Royal Highness.

'I have wrote Mr. Ebenezer Erskine of this date, and if you'll be so good (as) to communicate this letter to Mr. Fisher, and any others you think proper, it will be vastly obliging to, Sir, your very humble servant,

'M. LOTHIAN.'[1]

THE BREACH IN THE SECESSION.

From the membership of the congregation in 1744, and the number of able-bodied men who thus in 1745 turned out in defence of their country and faith, some estimate may be formed of the numbers of Seceders connected with the congregation, and of its prosperity. But the unhappy differences that arose in the body in relation to the Burgess Oath, which in 1747 issued in a breach not to be healed for more than seventy years after, produced

[1] M'Kerrow's *History* p. 205.

the same mournful consequences in Bristo congregation. Adam Gib was one of the keenest of those who espoused the side known by the name of Antiburghers. Indeed he may be regarded as their leader. The final rupture took place in Bristo Church on the 9th April 1747, when, immediately after the vote refusing to make the condemnation of the Burgess Oath a term of communion, Mr. Gib and his friends withdrew from the Synod, protesting that the lawful power and authority of the Synod had devolved on them, by what they accounted the sinful defection of the majority, and that they constituted the only lawful and true Associate Synod. In this step, however, he does not seem previously to have consulted his session, who, stern Seceders as they were, had a mind of their own, and the representative elder from Bristo, John Moubray, one of the captains of the volunteers in 1745, voted against his minister, and remained behind him. The session met on the 20th April in Mr. Gib's house, when he, knowing that he could not in a full session obtain a resolution adhering to the Antiburgher party, had recourse to proceedings arbitrary and tyrannical in the extreme, and inconsistent with every principle of presbyterial order. He refused, as moderator, to constitute the session except with those elders who should declare that they agreed with him in regard to the synodical resolution. The majority of those present declined to express any opinion till the session had been regularly constituted; and, after much contention, the meeting broke up without anything being done, the majority protesting against the irregularity of the procedure, and that their rights could not be affected by it. The session at this time consisted of twenty

elders, of whom eleven adhered to the Burghers, eight to the Antiburghers, and one stood 'neuter.'[1]

RUPTURE IN THE CONGREGATION.

Following this unhappy division, scenes of tumult and confusion arose in the congregation, in which the worst passions were displayed, and a fatal breach was produced. In what proportion the congregation was divided it is difficult to say. It was alleged by Mr. Gib that his adherents formed a majority. If so, it was admittedly a very small one. But however this may be, matters proceeded to considerable extremities. Both divisions of the session claimed the management of the funds, and the right to take collections. Each party had its plate on the Sabbath day—the Burgher plate and the Antiburgher plate; and both were displayed in rivalry at the gate. It is reported that one zealous Antiburgher old lady, moved with indignation at the Burgher plate, and deeming that every penny put into it was in defraud of the orthodox poor, plunged her hand in passing into the heretical plate, with the view of conveying a handful of pence to what she regarded its rightful place, and was only defeated by being seized in the felonious act by the guardian elder. What an unseemly strife was this, and how detrimental must it have been to the interests of true piety! The unhappy division must have embittered the very services of devotion, and carried the war of passion even into the house of prayer. Another dispute soon arose about the property. The two persons in whom the right of the

[1] For the elders at 'the breach' see Appendix I. p. 200.

property was vested, and a majority of those called 'tacksmen,' were on the same side as the majority of the session, but the beadle, John Christie, followed the minister, and he had the keys. Finding themselves excluded from the session-house, which then was in Mr. Gib's house, the Burgher elders had recourse to force, taking off the locks and putting on new ones; they also changed the keys of the church, and displaced the officer,—at the same time, however, informing Mr. Gib that access would be given him whenever he wished. He, however, would not be indebted to favour for what he deemed his right. A concourse of his followers assembled on the Saturday afternoon. Access was got to the church by a window, and the Burgher locks were removed and the Antiburgher ones restored. Writers were then called in to take protests, and the parties all but proceeded to acts of personal violence.[1] Mutual actions were brought, on the one hand by Mr. Gib and his elders, to have Messrs. Bain and Wilson, the nominal proprietors, though trustees for the congregation, ordained to denude in favour of managers chosen by them, and, on the other hand, by the trustees and tacksmen and majority of the session, to vindicate their right of possession. The litigation lasted till 1752 with various success. Before the Lord Ordinary Elchies Mr. Gib's party were successful in June 1750 and December same year; but his lordship's interlocutors were altered by the fifteen in June 1752, and this adhered to, after advising a reclaiming petition and answers, on the 15th November same year. After this solemn judgment one would have expected that peaceable possession would imme-

[1] See Appendix III. p. 206.

diately have been yielded, but the opposition still continued. The trustees found it necessary to apply to the bailies of Portsburgh against Mr. Gib, and John Christie, his beadle, for delivery of the keys. The bailies ordered delivery by the 22d December, and failing delivery authorized the locks to be removed. Against this order a suspension was presented to the Court of Session, but on the 2d January 1753 their lordships refused to grant it. Still, however, the keys were withheld; and it became necessary to execute the warrant for the removal of locks and the substitution of new ones.

During the progress of the litigation, Mr. Gib and his friends had the peaceable possession of the meeting-house. It was impossible that the Burgher party could attend on his ministry, to hear themselves preached and even prayed against, Sabbath after Sabbath. Early in January 1748 they applied to the Synod (Burgher division) for direction and assistance; and the Synod, after several delays, arising from their desire to accommodate matters with their separating brethren, in May 1748 appointed them to be supplied as a vacant congregation. In that capacity they met for public worship for some time at Bainfield House, West Fountainbridge, a property on the south side of the road a little west of the North British Rubber Works, and now covered by the east side of Gibson Terrace. The house stood a little back from the road, having a court-yard in front on which a tent was erected. It belonged to Mr. Bain, the first person elected to the eldership in 1739, and one of those in whose names the title to Bristo Church was taken. Afterwards they met in Carrubber's Hall, Carrubber's Close, High Street.

EJECTION OF THE ANTIBURGHER PARTY.

On Sabbath, the 7th January 1753, the Burghers, now declared to have the legal right of the property, assembled for public worship in the house from which they had been excluded for nearly five years. Mr. Gib preached to the congregation adhering to him from a tent erected in Windmill Croft (where Windmill Lane now runs), and there his people continued to have sermon until a church was built for them behind the houses in the Crosscauseway, on the site of which, with additional ground acquired fronting Nicolson Street, the United Presbyterian church now stands. The contest furnishes a proof of how far party zeal and animosity will warp the judgment, and influence the conduct even of the best of men, in their most sacred exercises; and a notable example of it is to be found in one of the texts Mr. Gib selected for his discourse on the Sabbath after his ejection—Isa. lxiii. 18, 19: 'The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary. We are Thine: Thou never barest rule over them; they were not called by Thy name.'[1]

THE SECOND MINISTER.

During the time that Bristo congregation were excluded from their meeting-house, and for about a year afterwards, they had no settled ministry. In February 1751 they

[1] For further notice of Mr. Gib see page 76.

seem to have entertained the idea of giving a call, for there is a minute of a congregational meeting held in 'Mr. Keith's schoolroom,' when it was agreed to apply to the Presbytery for a moderation. Whether this was granted or refused, or if one was granted, what became of their call, does not appear. But in the end of 1753, after being restored to the possession of their property, they obtained a moderation, and gave a call to Mr. John Patison, a licentiate of the Associate Burgher Synod, and formerly connected with Shuttle Street congregation, Glasgow. Mr. Patison having accepted the call, the ordination was appointed to take place on 14th March 1754, on which day the Presbytery met in the session-house, and, after the edict had been returned, 'proceeded to the work of the day' by instructing the officer, John Robinson, to call, at 'the most patent door of the church,' on all who had any objections to the life, conversation, or doctrine of Mr. Patison to attend the Presbytery now sitting in the session-house. The Presbytery waited, but no one appearing, Mr. Mair of Linton 'went out to the pulpit' to begin the public work, and preached from Eph. vi. 19: 'And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel;' and thereafter Mr. Hutton of Dalkeith preached from 2 Tim. ii. 15: 'Study to show thyself approved unto God,' etc. The questions were then put to Mr. Patison, which he answered to the satisfaction of the Presbytery. In the afternoon, Mr. Brown of Haddington preached from 1 Thess. v. 25: 'Brethren, pray for us.'[1]

[1] MS. Minutes of Associate Presbytery of Edinburgh.

Shortly after Mr. Patison's settlement the congregation resolved to erect a proper manse. In order to raise the necessary funds, and defray some expenses still due on the lawsuit, they were unfortunately persuaded to part with the front tenement, 22, 24, and 26 Bristo Street, the first floor of which was occupied as a manse by Mr. Gib, and had been the meeting place of the Antiburgher Synod after 'the breach.' With the £600 received for this tenement, they built what is now called the 'Old Manse,' and paid the balance of the law costs.

There were now two Seceding Churches in Edinburgh, both situated in one district of the parish of St. Cuthbert's, —a circumstance which seems to have attracted the notice of the session of that parish, for in 1755 they resolved to erect a chapel-of-ease in the 'South Side,' and with that view feued a piece of ground at 'the Windmill near the west end of the Crosscausey,' on the opposite side of the road from Mr. Gib's, and little more than a stonethrow from Bristo Church. The chapel-of-ease was ready for worship early in 1756, when they appointed Mr. James Roy to be the minister of the chapel.[1]

In 1764 there arose another congregation in the neighbourhood of Bristo, formed by a number of individuals who had withdrawn from Lady Yester's Church in consequence of the intrusion of Dr. Drysdale into the ministry of that congregation. These, having feued a piece of ground 'known as the bowling green without the Potter-row,' on the north-west side of Lady Nicolson's Park (now South College Street), erected on it a church, and attached themselves to the then recently formed Relief Presbytery.

[1] Sime's *History of the West Kirk*, p. 130.

Notwithstanding the multiplication of new churches in the immediate neighbourhood of Bristo, the congregation seems to have prospered under Mr. Patison's ministry. The amount received for seat rents increased from year to year; his stipend was raised at least three times during his ministry; and the collections for the poor and other benevolent purposes were worthy of all praise. Upwards of £40 was annually given towards the support of the poorer members, besides a contribution of £1, 1s. at each sacrament to the West Kirk Charity Workhouse. The sacramental collections varied from £16 to £20. Collections for the 'Ministers' Widows' Fund' were from £14 to £23, and for the Royal Infirmary about £9. These sums, raised upwards of a century ago, at a time when the country was much poorer than it is now, contrast favourably with the collections made for kindred purposes by their successors in the congregation.

There are some curious entries in the treasurer's cash-book about this period (1765), from which the following extracts are made as illustrating the customs of the time :—

	s.	*d.*
Paid Peter Forbes for going to Dalkeith for a minister to preach for Mr. Patison, ...	1	0
Paid Mr. Campbell for preaching, ...	10	6
and for his horse, ...	6	7
Paid the Wrights for drink-money, ...	1	0
Paid Peter Forbes for going errands for the members of session, ...	0	6
Paid for charging Mr. Knox's tenants in the foreland for throwing over their windows, ...	1	8
Paid Mr. Hutton for coming to Edinburgh from Dalkeith to hold a conversation with some of Mr. Gib's people,	2	2

	s.	d.
Paid expenses at meeting about the windows at the east side of Bristo yeard,	5	5
Paid John Davie for cleaning the yeard,	0	6
To bad happinies returned,[1]	6	0
Ane express to Dalkeith, and expenses,	2	8
Two nights of Mr. Belfrage's horse,	2	8
James Redpath for cutting the bread several times,	10	6
Two nights for Mr. Richardson's horse, and a chaise for to take him home in,	4	0
John Davie to buy a horse comb,	1	2
John Davie for going a message to Bathgate,	1	6
John Ewen for keeping out boys time of meeting,	0	6
John Davie for sweeping session-house lumm,	0	4
Bread and porter for the Presbytery,	1	11
The masons harling the kirk, for a drink,	1	0

The salary of the precentor was £3, 3s. per annum, towards which the sum of sixpence was paid for each baptism. A register of baptisms was kept from 1772 to 1784, in which the names of the parents and of the child are given, as well as those of two witnesses to the baptism.

The discipline of the Church was maintained, after the rude custom of the times, by causing the offender, male or female, to appear in the church on Sabbath days, and then submit to the humiliation of a rebuke from the pulpit.

Towards the close of Mr. Patison's ministry, the duties of precentor were discharged by one Peter Watson, whose merits were chanted in the following pasquinade, com-

[1] Counterfeit copper coin seems then to have been largely in circulation, and every week there are entered in the cash-book deductions on account of bad 'happinies' taken at the collection. 'The loss arising from this base money was so great that the merchants petitioned Parliament to interfere and prevent its circulation. One firm was said to have lost £600 by bad halfpence.'—*Scots Magazine.*

posed by Mr. John Patison, advocate, a son of the minister :—

'In Bristo Kirk precents a man,
My muse is weak, but as I can
Him I'll describe ;—and first his name
Is Peter Watson, great in fame,
Of stature large, full six feet high,
With sullen port and scornful eye,
With Roman nose and mouth right wide,
And cheeks blown up with empty pride,
Each Sunday morn he walks along,
And, passing through the assembled throng,
To his high seat mounts with a bound,
Sits down, and looks him all around,
Starts up again,—the people wait,
For very oft he is too late,—
Then with a flourish takes his book ;
The people all astonied look,
His pride makes him mistake the cause,
And counts their ridicule applause.
This adds new fire, he forward bends,
Collects his breath, then forth he send
From his wide yawning mouth a sound
Which makes the lofty walls resound ;
And when the people swell the song,
His voice is heard above the throng.
Then going on with pride elate,
He spied a woman where he sat,
Down whose old wrinkled woful face
The trickling tear did steal apace ;
Rejoiced he was, nor had a doubt
How her emotion came about.
He knew he oft had charmed each ear,
But ne'er before had drawn a tear.
The blessing said, the crowd retires,
A secret wish his soul inspires

To know from Goody what soft part
Of all his song had reached her heart ;
And thus, as hobbling forth she came,
He did accost the ancient dame :
"Goody, one word, I won't detain you ;
I think of late I've often seen you
Melted in tears, now prithee tell
The piteous cause for which they fell."
The dame replies, "Some time ago
(The time when first began my woe)
I had an ass in my possession
(For driving brooms is my profession),
He bore my besoms, drew my cart,
And was the darling of my heart ;
Each night I turned him to the wood
To browse the bushes for his food.
One night—woe's me !—it happened ill,
Some wicked foxes from the hill
Attacked my darling, harmless beast,
And of his carcase made a feast.
Excuse me, sir, if when I hear
Your worship's voice I shed a tear ;
When you so loud and strong do rise,
I think I hear poor cuddy's cries ;
So like his braying is your voice,
My very heart breaks at the noise."
Peter withdrew, ne'er said a word;
His curiosity was cured.'

What connection there is between this lampoon and the following entry in the treasurer's book cannot now be ascertained: '1780, Jan. 9—To expenses paid Mr. Scott in the process Peter Watson against the session, 7s. 6d.' At any rate, Peter ceased to exercise his vocation in Bristo, for his place in the desk was supplied by the

appointment of Robert Simpson on the same terms, viz. £3, 3s. per annum.

Peace and harmony seem to have prevailed in the congregation during the greater part of Mr. Patison's ministry. Towards the close of it, however, there appear to have arisen some divisions or dissensions. His death took place on the 22d June 1779, in the 49th year of his age and the 26th of his ministry.[1]

The death of Mr. Patison seems to have been the occasion of the party spirit, which had been for some time smouldering, breaking out and disturbing the peace of the congregation. What circumstances first gave rise to this is not known, but the fruits of it soon began to appear. In September 1779 there is in the Synod Minutes notice of a petition from the congregation to have a hearing of all the preachers lately licensed; and the Synod, in answer, agreed to testify their 'peculiar sympathy' with the congregation, by giving them a hearing of all not under call. From this time till 1787, nearly nine years, the congregation was constantly agitated by party discord, and not a Synod passed in which protests and appeals from Bristo did not occupy a great part of its time. Five calls were addressed—1st, to Michael Gilfillan, Dunblane; 2d, to James Scott, Musselburgh; 3d, to Michael Gilfillan a second time; 4th, to Michael Gilfillan a third time; and 5th, to Alexander Waugh, then of Newtown but afterwards of London, but these were either abandoned, or set aside as irregularly conducted. A sixth call was, in October 1782, addressed to Mr. James Peddie, who had been recently licensed as a preacher; but as he was called

[1] For further notice of Mr. Patison see page 81.

by what was said to be a 'scrimp' majority, a very considerable number of votes having been given for Mr. (afterwards Dr.) James Hall of Cumnock, the validity of the call was fiercely opposed. The Presbytery in sustaining it were much divided, and means of all kinds were used to deter Mr. Peddie from accepting it. The call was at length accepted by him, and his ordination appointed to take place on the 3d April 1783.

THE THIRD MINISTER.

The Presbytery, as appointed, met in Bristo Church for the ordination of Mr. Peddie. The business of the day was commenced by Mr. Jack of Linlithgow, afterwards of Greenock, and subsequently of Manchester; preaching from 1 Cor. xv. 10 : 'His grace which was bestowed on me was not in vain.' Mr. Low of Biggar, who presided, preached from 2 Tim. ii. 15 : 'Rightly dividing the word of truth,' and afterwards addressed the minister and people. Mr. John Brown of Whitburn concluded the services by preaching from Ps. lxxxix. 15 : 'Blessed is the people who know the joyful sound.' It required no small amount of courage in Mr. Peddie, and cost him no little anxiety, to undertake the responsibility of Bristo in the circumstances referred to. The subject of lecture with which he commenced his ministry on the following Sabbath, Jer. i. 1-10, was very expressive both of his solicitude and his encouragement : 'Then I said, Ah, Lord God ! behold, I cannot speak ; for I am a child. But the Lord said, Say not, I am a child : for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.'

The settlement of the young minister did not allay the strife which had prevailed, arising from the contests as to the regularity of the procedure, and discussion as to which of the candidates had the true majority, followed by still keener discussions whether, seeing the congregation was so nearly divided, there should not be a collegiate charge. This very unwise proposal was strongly urged and keenly debated, at successive congregational meetings, by the supporters of Mr. Hall. Failing to obtain the consent of the majority to their proposal, they appealed in support of their scheme to Synod after Synod, and gave still wider publicity to their views in a pamphlet which they issued, entitled, 'Narrative containing an Impartial Account of the Proceedings of the Congregation of Bristo since last Meeting of Synod, by a Friend to the Natural, Civil, and Religious Rights of Mankind, 1784.'

This pamphlet exhibits great animosity to the young minister and the leading members of the congregation (Mr. Ronaldson, session-clerk, being termed a 'Seceder patron, the greatest monster of all patrons in the Church'), and indicates such an amount of alienation between the contending parties that reconciliation on any terms was rendered an impossibility. The author of the pamphlet proposed that the stipend of the second minister should be £120 per annum, including house rent, and that this should be raised in the following way:—'There are 1624 seats in the meeting-house let, producing £120, the price of the highest seats being only *two shillings* per annum; and the 1624 seats should now be set as follows:—

'400	of	these	set	at	3s. 6d.	makes the sum of	£70	0 0
400	,,	,,		3s. 0d.	,,	,,	60	0 0
600	,,	,,		2s. 0d.	,,	,,	60	0 0
214	,,	,,		1s. 6d.	,,	,,	16	16 0
1624			The whole put together makes				£206	16 0

'the highest of which is not one penny a week to individuals, the second not three farthings, the third not one halfpenny, and the fourth not one farthing and a half a week, the highest of which can be little or no difficulty upon any person in health and in any kind of business, and that sum with a small addition by collections would be fully sufficient.' Happily this scheme was rejected by both the congregation and the Synod. The Supreme Court could not shut their eyes to the state of matters in the congregation, but they were unable for a time to solve the difficulties connected with it, and expedient after expedient was suggested at successive meetings of Synod, in order to soothe the minority. All this, however, only tended to irritate the supporters of Mr. Peddie, so much so that the congregation were once at least on the very point of locking their doors against the Synod, who in the meeting-house were debating, with much apparent uncertainty as to the result, whether they should not rescind all the proceedings relating to the settlement of a minister, and he be ejected. The storm was only allayed by the Synod, in February 1785, granting disjunction to all who chose to apply, on the following conditions, viz., that they 'should build a meeting-house anywhere eastward of the Tolbooth Wynd of Canongate, and that all eastward from said wynd, including the back of the Canongate on both

sides, should be held disjoined from the congregation of Bristo in favour of said new erection, and that all within said disjoined corner who inclined to continue their adherence to the congregation of Bristo should be permitted to do so.' On these terms disjunction certificates were granted to 150 persons, who forthwith took steps towards securing a place of meeting. Unable to find a suitable place within the prescribed limits, they thought of renting a chapel, formerly used by the Methodists, where John Wesley had preached on his visit to Edinburgh. This was situated in the Saut Baucket, the name given to a piece of ground east of Leith Street, now partly covered by Waterloo Place. But this proposal was violently opposed by the congregation, on the ground (1) that it was not within the prescribed limits, and (2) that the building had been used as a Methodist chapel, and was thereby unfitted for worship by an Associate congregation. The stone and lime had been infected with Wesleyanism, and would thereby taint and corrupt the new worshippers! Ultimately the matter was arranged by the disjoined having new 'bounds' given them, which were defined to be as far from the Tron Church in one direction as Bristo was in the opposite. Some arrangement seems then to have been come to by both parties, for the disjoined were permitted to observe the communion in Bristo. In a few months the party who had separated gave a unanimous call to their favourite, Mr. Hall, who was inducted into the new charge on 15th June 1780; and thereafter they built for themselves a church in Rose Street, which was as far to the north of the Tron Church as Bristo was to the south. There Mr. Hall continued to

minister to a large and flourishing congregation, until 1821, when he removed, with a considerable number of his people, to Broughton Place, and continued there until his death in 1827,—the vacant charge in Rose Street being filled up by the induction of the Rev. John Brown of Biggar, who afterwards became Dr. Hall's successor in Broughton Place. Though the ministers of Bristo and Rose Street were thus brought at the commencement of their ministry into such a position of rivalry, it is pleasing and creditable to record that they exhibited a uniform example of the most brotherly concord,—an example which exerted the happiest influence on their respective flocks, gradually melting down those jealous and angry feelings which had grown up between them during many years of strife.[1]

But to return to Bristo. As soon as Mr. Hall's supporters had left, peace and harmony were restored to the congregation, and its minister was relieved from the anxiety and distress which such a state of matters could not but occasion, and which few young men would have been able to overcome. The blanks caused by the emigration were soon made up, and though other congregations were formed about this time at East Calder, Slateford, and Portsburgh, all of which took off some adherents from Bristo, the parent stock continued to enjoy prosperity and comfort.

ERECTION OF THE PRESENT CHURCH.

There is nothing to record until 1801–1802, when the subject of a new meeting-house was agitated, and at last the building was unanimously agreed upon, at a meeting

[1] Memoir of Dr. James Peddie prefixed to his Sermons, p. 37.

held on 6th April 1802, as necessary both for safety (the old house having become in some respects insecure), and also for the comfortable accommodation of the congregation. The ground was broken in September 1802. The foundation-stone was laid early in the following year, and the congregation entered into possession in 8th July 1804. The building cost (after allowing for old material) about £3800, nearly one-half of which was raised by subscriptions, and the rest was allowed to stand as a debt, the idea being then prevalent (which is now happily exploded) that the existence of a debt has a beneficial effect in preventing divisions. As formerly mentioned, the east end of the old church encroached upon the site of the new. In order to build the new one, therefore, and still worship in the old, a pretty large slice had to be cut off from the old house, which was temporarily barricaded; but, though reduced in size, and deformed by this amputation, it supplied the congregation with better accommodation than they could have obtained elsewhere, until they got possession of their new house. When the old church was pulled down, a discovery was made which excited a good deal of surprise. Within the heavy canopy of the pulpit were found three or four skeletons of horses' heads, and underneath the pulpit platform about twenty more. It was conjectured that they had been placed there from some notion that thereby the acoustics of the place would be improved.

As heritors in St. Cuthbert's parish, the congregation possessed three sittings in the parish church, for which they drew a rent for many years; but during the process of building the new church they disposed of their right to these, for the sum of £21, to Mr. Walter Ferguson.

Large though the new house was, it was gradually filled, and applicants for seats had sometimes great difficulty in obtaining them. In 1804–1805 Dickson's land was purchased, along with a wood-yard to the north of it, on which the greater part of the school-house lately stood. In 1808 the upper flat was converted into a session-house, in lieu of the large room on the ground floor of the manse, which up to that time was the session-house, having an entrance in the gable. In 1809 the school-house was built for the accommodation of a free school, which had been instituted in 1804, and had up to that date assembled in a flat near Bristo Port. In 1820, within the walls of the present church, the two great bodies of the Secession, both greatly increased in numbers, who in the old meeting-house had separated in 1747, were reunited after seventy-three years' separation, and formed the United Secession Synod,—a scene which will live in the recollection of all who witnessed it while memory lasts.

In 1822 the new session-house and vestry in front of the church were built, at a cost of £440; and soon thereafter large expenses were incurred by repairs found necessary in the gallery, which was found to be in a very hazardous condition, from the canting of the front beam on a Sabbath evening when the house was crowded, and the slipping out of the ends of the joists from the back walls. Fortunately the strain did not cause any part of the gallery to fall, else a frightful accident, such as occurred about the same time at Kirkcaldy, would have been the result. On further investigation, it was found that the roof required to be strengthened by the addition of a good many timbers and iron ties. The cost of these improvements was £1515.

The liberality displayed by the congregation during the closing years of Mr. Patison's ministry, in collections for the poor and other benevolent purposes, continued and even increased during the ministry of Dr. James Peddie. Fifty years after Mr. Patison's decease, as will be seen from the following extracts from the accounts, there was paid to congregational poor—

	£	s.	d.
In 1819,	307	7	6
,, 1820,	335	3	0
,, 1821,	341	18	0
,, 1822,	340	4	0
,, 1823,	306	18	2
,, 1824,	300	15	3
,, 1825,	291	7	11
,, 1826,	293	6	6
,, 1827,	298	13	1
,, 1828,	305	13	10
Thus in ten years there was paid to the poor	£3121	7	3

Besides thus largely contributing to the maintenance of their own poor, they had also collections for the London and Scottish Missionary Societies and other benevolent institutions, the annual average of which was about £150.

During these years of prosperity and liberality, there arose in the congregation differences about the powers of the trustees and managers, which on various occasions led to disagreeable discussions at congregational meetings, affecting the peace of the congregation and the comfort of the minister, who, now well stricken in years, needed to have some relief from those labours the weight of which he had borne alone for nearly half a century. The needed help was granted by the congregation, and

in 1828 a call was given to his son Mr. William Peddie, lately licensed as a preacher, who had also received a call from the congregation of Monkwearmouth. Mr. Peddie preferred the call from Bristo as colleague and successor to his father, but his settlement was opposed by the remains of the disaffected party referred to, who, being defeated in their opposition to his settlement, withdrew from the congregation, and originated that of the Cowgate, now Infirmary Street.

ORDINATION OF THE FOURTH MINISTER.

Mr. Peddie having satisfactorily performed his trials, the Presbytery appointed his ordination to take place on the 7th October 1828, when his father, Dr. James Peddie, preached and presided, and Mr. Brown of Rose Street gave the charge to Mr. Peddie and the congregation.

About four years after Dr. James Peddie's son had been ordained as his colleague in the ministry, a public entertainment was given to the senior minister, on the 9th of August 1832, on the occasion of his attaining the fiftieth year of his pastorate, when he was presented with a valuable piece of plate. In returning thanks he said, 'What I see before me confirms me in the opinion, which I have long entertained, that a minister of the gospel who endeavours conscientiously to discharge his duty, and to live as becometh the gospel, needs no other security than the conscience and affection of his people for his temporal support. Whether any particular sum was ever promised me by my congregation is more than I certainly know; but I have been comfortably provided for. What I had

reason to expect, has been as regularly paid as if it had been in a bond. They have, without solicitation on my part, and without any sentence of the Court of Teinds compelling them, added and added to my provision till it has been nearly quadrupled.'

Though the membership of the congregation was somewhat diminished by the formation of the Cowgate Church and the erection of other congregations about this time, Gardner's Crescent, now Lothian Road, in the west, and Dean Street in the north, yet their desire to maintain and even extend their influence as a congregation soon began to exhibit itself in the further improvements which were effected in the church, and in increasing endeavours to diffuse the gospel in this and other lands.

CLOSING YEARS OF DR. JAMES PEDDIE.

Dr. Peddie lived thirteen years after his jubilee, and during the greater part of that time was able to take his share of pulpit and pastoral work. His last appearance in the pulpit was on the 21st of May 1843, when he, now 'an old man and full of years,' lectured on the 130th Psalm. On reaching the third verse in the course of his exposition, 'If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?' he was observed to falter, and some slight confusion or repetition appeared in his remarks. He then paused, and said he was unable to proceed, whereupon his colleague went up to the pulpit and concluded the service. A fortnight later he was seized with paralysis, from which he slightly rallied so as to be able occasionally to revisit the house of God. The last time he appeared there was at the communion on

27th October 1844. Though he was now greatly weakened by increasing frailty, yet life lingered feebly on through another year, until the 11th October 1845, when he was translated into the everlasting kingdom of God's dear Son. Six days after devout men carried him to his burial in Warriston Cemetery, in presence of a great company of mourners. On the following Sabbath, services appropriate to the occasion were conducted in Bristo Church, Rev. Dr. Harper of Leith preaching in the forenoon from 1 Cor. xv. 20, and Rev. Dr. John Brown of Broughton Place in the afternoon from John xiv. 2, 3.[1]

The congregation afterwards erected over his remains an elegant commemorative monument, designed by his grandson, Mr. John Dick Peddie.[2]

THE FIFTH AND SIXTH MINISTERS.

After the death of his father, Dr. William Peddie continued to labour for twenty-five years as sole pastor, discharging with fidelity the varied duties connected with the superintendence of a large city charge. But at length in 1870, after having exercised the ministry for forty-two years,—seventeen as colleague to his father, and twenty-five as sole pastor, — he expressed a desire that the congregation should look out for one to take part with him in its spiritual oversight. This desire was cordially responded to, and in due course a call (which, however, was not accepted) was addressed to the Rev. Thomas Dobbie of Stranraer,—now of Lansdowne Church, Glasgow. A unanimous call was then given to the Rev. Thomas Dunlop, Balfron, who, having accepted it, was inducted

[1] These Sermons were published at the request of the session.

[2] For further notice of Dr. James Peddie, see page 84.

into the collegiate charge of the congregation on the 13th of June 1871. The ministry of Mr. Dunlop, however, in Bristo was not very lengthened. To the great regret of the congregation, he in August 1875 resigned his charge, after holding it only four years, with the view of emigrating to America.[1] Measures were taken for filling up the vacancy as soon as possible; and, in the good providence of God, the congregation united very heartily in addressing a unanimous call to the Rev. George Fitzpatrick James, minister of Portland Road, Kilmarnock, formerly of Brunswick Street, Manchester. The call was declined, but the mind of the congregation was so firmly set on Mr. James that with equal heartiness they called him a second time. This call being accepted, they had the happiness of seeing him settled among them on the 18th January 1877. He has been found by the senior pastor to be an efficient and helpful colleague, and by the congregation a faithful minister of the New Testament. May he be long spared to go out and in among the members of the church, breaking to them the bread of life, building them up in the faith, reviving their zeal, increasing their numbers, and overseeing and directing all their schemes of usefulness.

ELDERS OF BRISTO.

During 138 years there have of course been many

[1] When Mr. Dunlop was in Liverpool with the view of embarking on board the steamer in which his passage had been taken for the United States, he was unexpectedly requested to preach in a Congregational church in Bootle, then vacant. The result was that the members invited him to remain and become their pastor. He accepted this invitation, and is now the minister of Emmanuel Congregational Church, Bootle.

changes in the eldership. On the session records there are the names of 126 persons who during that time have been ordained as elders. Of these there are twenty still in office, one is now in the ministry, one belongs to another congregation, two have resigned their office but still are members of the congregation, and a hundred and two have gone to give in their account.[1] Particular mention might be made of many of the departed, who by the faithful discharge of their duties purchased for themselves a good degree, and were bright examples to the flock; also of not a few of the private members of the congregation who were men of faith and of prayer; of the godly women, too, who have been in the church,—women who like Sarah reverenced their husbands, like Mary sat at Jesus' feet, like Martha were concerned in ministrations for the good of others, or like Lois and Eunice instructed young Timothys in the faith;—all of whom have gone from the fellowship of the saints on earth, and are enjoying far more blissful society in the kingdom of their Father. But it must suffice here to refer thus in general terms to their work of faith and labour of love.

IMPROVEMENTS IN CONGREGATIONAL PROPERTY.

In 1834 considerable alterations were made in the interior of the church, by the introduction of a new pulpit and the alteration of the platform and the surrounding seats. During the six weeks occupied by these operations, the congregation met in Brighton Street Chapel, formerly a Relief church. At this time the succession of 'table services' on sacramental occasions was discontinued, and the practice of simultaneous communion adopted.

[1] For list of the elders in Bristo, see Appendix I. p. 200.

In 1847 the old-fashioned square pews in the centre of the area were removed, along with a few seats behind, and a new and improved arrangement of the seats within the pillars of the gallery was substituted for them. In the same year the first session of the Synod of the United Presbyterian Church was held in Bristo Church after the Union of the Secession and Relief Churches had been consummated in Tanfield Hall.

In 1864, during a violent gale of wind from the west, one of the large front windows was blown in. The congregation took advantage of this accident, and replaced both these windows by others of a more modern and ornate character than those which had been removed.

In 1872 the interior of the church was entirely renovated: the old confined pews or boxes, which had stood since 1804, were discarded, and replaced by wider and more commodious seats. The pulpit and platform were again lowered, this time to the extent of eighteen inches. The cost of these improvements was about £2075. During the time these alterations were in progress, the congregation met for worship in the Literary Institute, South Clerk Street, where they were joined by Grange Road congregation, whose church was at that time also undergoing repairs; and while worshipping there the congregation voluntarily fell into the habit of standing at praise and kneeling at prayer.

For many years the congregation had laboured under two serious disadvantages:—first, the church, being erected on the back ground of the original purchase, was completely hidden from public view, with a very contracted entrance from Bristo Street through a 'pend;' and, secondly, there was very poor accommodation for prayer

meetings or classes, or where members from a distance could retire between services. The former of these could only be removed by acquiring and pulling down either of two tenements, one of which, built by the congregation at an early period, was afterwards sold, as mentioned in the previous narrative. Neither purchase would have been easily effected, and either would have proved very costly. Another opportunity recently occurred. The City Improvement Trust resolved on the formation of a new street from Bristo Street to Nicolson Square, and passing to the south of Bristo Church at a distance of only fifty-seven feet from the property of the congregation; and this seemed to afford the means of acquiring a better access. Accordingly when the ground, which had been parcelled out into 'blocks,' was disposed of by public auction in the City Chambers on 15th March 1876, 'block' number three, consisting of an area thirty-eight feet wide, was purchased at the upset price of 15s. per foot of frontage per annum; on this it was resolved the new approach should be made, and by arrangement with the Trust the annual feu of 15s. per foot was redeemed by one payment of £632, 15s. At the same time it was agreed to build a new hall, thirty-nine by thirty-six feet, and other rooms for meetings and classes, with waiting rooms, etc., on the garden plot to the east of the Old Manse, and immediately adjoining the south gable of the church, from which it is separated by a corridor sixty feet long and twelve feet wide, lighted in its entire length from the roof. The cost of the new approach, hall, corridor, etc., has been £2556.

The old schoolroom, being now unnecessary, was, with the small 'land' adjoining it, disposed of for £1000, which sum was placed to the credit of the New Access Fund.

Prior to this, the old schoolroom—used for meetings of congregational societies, committees, etc.—had fallen into a state of great disrepair, and its condition was, by some members of the choir, thus represented to the managers :—

A NEW YEAR'S ADDRESS, 1876.

YE BRISTO CHOIR TO YE BRISTO MANAGERS.

Tune, £ s. d.

Ye managers of Bristo Kirk,
Come lend an ear, we pray,
While now a plain unvarnished tale
We here before you lay.

The room where we for practice meet
Is damp as damp can be,
And that we don't exaggerate
You for yourselves may see.

Survey the walls, and view the stains
Which, *map-like*, there appear ;
They're reeking wet—how *can* we sing
In such an atmosphere ?

Our voices they grow hoarse as crows,
And flat as any floor,
Till in despair our leader cries,
'I pray you, sing no more.'

The instrument its suffering shows
In strange discordant tones,
And, like some ancient dame, appears
Rheumatic by its groans.

'Tis plain this state of things can't last ;
So do not think us bold
For saying, if *we* give *you* song,
You should not give *us* cold.

Too much it is to ask that you
Unaided meet our wants,
So, for your share, if you give—funds,
Then we'll for ours give—thanks,

In hopes you will, with pity moved,
Accede to our desire,
And with a fitting hall provide
Yours faithfully,—THE CHOIR.

SPECIAL RELIGIOUS AND BENEVOLENT ORGANIZATION.

While thus improving their places of meeting, and promoting their own comfort in the house of God, the congregation were not unmindful of the claims which those outside their own circle, both at home and abroad, had upon their Christian sympathy and aid. For many years they have taken their share in efforts for reclaiming the lapsed masses around them, and contributed of their means for the diffusion of the gospel abroad; while at the same time they have seen with increasing satisfaction their neighbours in the same communion generally enjoying prosperity, temporal as well as spiritual, and the interests of the United Presbyterian Church greatly extended both in this and other lands.

The day-school, which they had erected in 1804, and since then maintained by their contributions, had been a boon of no little value to many families, especially as much care was taken by the worthy men who in succession presided over it, to communicate sound religious instruction. The erection of the Heriot and School Board schools superseded the necessity of this congregational institution, and it was reluctantly dropped in 1872.

In 1814 a congregational library was formed, which for many years was in a very flourishing condition; but the facilities for procuring cheap literature in more recent times held out such temptations to the subscribers that they dropped their subscriptions to the library, and it has now fallen into disuse. The books, however, numbering several hundred volumes, are still preserved.

A Missionary Society was instituted in 1830, in order to receive stated contributions from the members, and

circulate missionary intelligence in the congregation. A large staff of collectors was appointed to call and collect the contributions of the people, and this good work of giving and collecting has proceeded with growing interest and results for nigh fifty years. About forty years ago, several of the influential Secession churches in Edinburgh and Glasgow agreed to aid, either in whole or in part, struggling congregations in the north, and the attention of Bristo congregation having been called to Tain as a district where a Secession church might be planted with advantage, it was, at a meeting held on 30th October 1837, agreed to raise a fund to assist in building a church there, and contribute annually for the support of ordinances; and during the next and few following years—until the station at Tain was taken under the care of the Synod's Home Mission Scheme — there had been contributed by Bristo congregation £721 to this infant church. The session also presented this new station with a set of communion cups which had formerly been used in Bristo; and one of the members of the congregation, Mr. Robert Ferrier, a licentiate of the Secession Church, was called to be the first minister at Tain.

From the year 1839 there has been a Juvenile Missionary Society, with a staff of collectors, which supports an evangelist in France.

Since 1846 the Missionary Society, while giving the greater part of its funds to the Synod's missions, has supported a home missionary. The first missionary was the godly Alexander Chisholm, a member of session, whose memory is still fragrant in the church; he was succeeded by the Rev. Alexander Robertson, now of South Ronaldshay; and he in turn by Mr. William Crawford.

Their labours, it is hoped, have been blessed to very many. Since 1837 a Christian Instruction Society has been in active operation, the members labouring as teachers of the young and as tract distributors, etc., in a district of the Crosscauseway and in the neighbourhood of the church.

The congregation has had for some years, through the zeal and Christian liberality of an esteemed member of session, now deceased,—Mr. George Laing,—suitable premises for its home mission work in Cowan's Close.[1]

For many years there have been both congregational

MISSION PREMISES, COWAN'S CLOSE.

and missionary Sabbath schools and classes for the young, as well as congregational classes for those more advanced, conducted by elders under the superintendence of the session. The congregation has also had a Female Benevolent Society, for assisting the poor in winter with coals and clothing, a sewing school, a mothers' meeting,

[1] See Appendix No. IV. p. 207.

and an infant school; the last, however, has been lately discontinued. These things are not mentioned in a boastful spirit, but as showing that the church members are taking their share in Christian effort. During the last forty years they have raised and expended in the maintenance of ordinances among themselves, and in the extension of the gospel and the promotion of other religious and benevolent objects, no less than £57,500.

In view of the foregoing survey of its history for 140 years, the congregation can truly say, 'The Lord hath done great things for us.' The scattered handfuls of people, who in 1741 formed the one Secession congregation in Edinburgh, have multiplied exceedingly, and from them there have risen up many congregations in the city and neighbourhood. The population of Edinburgh then numbered 50,000, with only one congregation connected with the Seceders; the population now numbers 210,000, with twenty-five congregations; while others in Leith and in the surrounding districts have sprung from the same parent stem. The little one has become a thousand, and the small one a strong nation. Throughout those intervening years many thousands have been translated to the church above, who, through the ministrations of the godly men presiding over these congregations, were by them comforted and edified. The future alone will reveal what the fruits of all their labours have been, and show that not in vain did Ralph Erskine plant the standard of truth and godliness in the Scottish capital, and rally round him those devout companies of men and women who felt themselves driven out of an Erastian Church to consort with those who worshipped God in spirit and in truth.

ADDITIONAL NOTICES OF THE DECEASED MINISTERS.

In the preceding sketch of the history of the congregation of Bristo, some notices have been introduced of its deceased ministers. A few particulars may be added regarding these,—the last of whom, it deserves to be remarked, was born 120 years ago.

THE REV. ADAM GIB.

Mr. Gib was a native of the parish of Muckhart, and was born on the 7th of April 1714. He was the ninth son of Mr. Gib of Castletown. His father sent him to the University of Edinburgh to be educated for the medical profession. The study of mathematics engaged his special attention, and he made great proficiency in that science. The circumstance which first turned his thoughts seriously to religion was somewhat remarkable. Passing down the West Bow and entering the Grass-market, he suddenly found himself among a crowd of people, who were gazing on the public execution of a criminal. The thought of death and of a future world was brought home powerfully to his mind, and he felt himself to be a sinner unprepared for eternity. Resolving to commence a new course of life, he formed regula-

tions for his conduct, which on trial he found he could not keep. That he might avoid temptation, he lived retired, eating nothing but herbs, wrote out rules for his future conduct, and even signed them with his blood, but in vain. After a time light dawned upon his mind from the word of God, and he found peace.

During this period of transition from darkness to light, some one had given him a book written by the Rev. Thomas Dolittle. It was, as he afterwards remarked, 'do-little' for him, as it advised the readers to make covenants as to their conduct, and one of these covenants was that they would not laugh. But in this abstinence from mirth Mr. Gib found no peace, until the Spirit of God broke the spell, and brought light and life and joy to his heart. A new state of thought and feeling appears to have been brought about by his reading *Luther on the Galatians*, which he borrowed from the College Library, amid the laughter of his companions.

An early fruit of this change was his abandonment of medical studies. He resolved to devote himself to the service of Christ in the work of the ministry. The agitation which terminated in the Secession had then begun. Mr. Gib, while a student, was in the habit of attending the meetings of the General Assembly and the Commission, and was so displeased with their arbitrary and unscriptural proceedings that he formed the resolution, so early as 1732, of ceasing connection with the Established Church, and casting in his lot with the four brethren. This resolution was greatly strengthened, says Dr. M'Kerrow,[1] by the proceedings which took place

[1] M'Kerrow's *History*, p. 846.

soon after in reference to his native parish of Muckhart, where the Rev. Mr. Rennie was intruded as minister in the face of an obstinate resistance on the part of nearly the whole of the parishioners. Mr. Gib took an active part in opposing the settlement of the presentee. He attended a meeting of the Synod of Perth and Stirling in October 1735, when Mr. Rennie's name was enrolled, and laid on the table a declaration of secession from the judicatories of the Established Church. Along with commissioners from the parish, he a few weeks afterwards repaired to a meeting of the Associate Presbytery, and laid on their table a formal declaration of accession to their principles.

Although he had firmly resolved to devote himself to the ministry, and was a man not easily shaken from his purpose, or subject to melancholy fears, we are told that he was occasionally harassed with doubts respecting his call to this particular office and his fitness for it. He became a prey to gloomy apprehensions respecting his state before God. This distressing condition of mind continued for a considerable period, but was at length, in the mercy of God, removed; and on the 5th of March 1740 he was licensed by the Associate Presbytery, in the West Kirk of Stirling, as a preacher of the gospel. Thereafter called by the Associate congregation of Edinburgh (Bristo), he was ordained, as has been already mentioned, on the 2d April 1741.

It is told, much to the credit of Mr. Gib for disinterestedness and generosity, that when at the funeral of his father it was found that a deed of settlement had been made in his favour, disinheriting his elder brother

on account of misbehaviour, he, in the presence of the company, asked his brother if he would change his mode of conduct on condition of the estate being restored to him. This stipulation was accepted, and Mr. Gib then said that he would now do what his father would have done in the circumstances, and immediately destroyed the deed by putting it in the fire.

Reference has already been made in the preceding historical sketch to Mr. Gib's exertions against the Jacobite rebellion in 1745, as well as to the keen part taken by him in the controversy respecting the Burgess Oath, and the consequent breach in the Secession Church. When the division took place in the Synod, it was to his house that the brethren of the Antiburgher party retired, and it was there that the Antiburgher Synod first met. By that section of the Secession especially he was held in the highest respect until the day of his death; and indeed he exercised amongst them a predominating influence.[1] When the Rev. Alexander Moncrieff of Abernethy died, the Synod was desirous that Mr. Gib should take his place as their Professor of Divinity; but the offer of this office he declined.

During the last years of his life he suffered severely from gout, owing in a great measure to his sedentary habits, and the disease at last proved fatal. He died on the 18th of June 1788, in the seventy-fifth year of his age and the forty-eighth year of his ministry, having been for twelve years minister of Bristo and

[1] 'His eminence in the public affairs of his sect at last obtained for him the popular epithet of "Pope Gib," by which he is still remembered.'—Chambers's *Eminent Scotsmen*, vol. ii. p. 429.

thirty-five of Nicolson Street. His remains were interred in Greyfriars churchyard.

The name of Adam Gib is almost as familiar in the early history of the Secession as the names of its founders. He took a very prominent part in all its transactions. He was a man of strong polemical tendencies, with a clear and masculine understanding, combined, however, with considerable warmth of temper, strong party zeal, and undue asperity of language. With all his failings, he was a sincerely good man and an able minister; and his memory is entitled to respect for the fidelity and boldness with which he defended the faith against the prevailing errors and corruptions of the times.

Mr. Gib was the author of numerous publications, of which the following is a list:—

1. A Warning against Countenancing the Ministration of Mr. George Whitefield—1742. 2. The Proceedings of the Associate Synod at Edinburgh concerning some Ministers who have separated from them—1748. 3. A Rod of Correction for the Ignorance and Dishonesty of a Pamphlet entitled 'A Short Conference between Mr. Adam Gib and a Countryman in the Parish of Biggar'—1755. 4. A Solemn Warning by the Associate Synod in Scotland, addressed to Persons of all Ranks in Great Britain and Ireland—1758. 5. An Address to the Associate Synod, met at Edinburgh October 11, 1759, concerning a Petition and Reasons laid before them by the Rev. Alexander Moncrieff, etc.—1763. 6. An Exposition of a False and Abusive Libel, entitled 'The Procedure of the Associate Synod in Mr. Pirie's Case represented,' etc.—1764. 7. A Refuge of Lies swept away, in an Answer to a most False and Abusive Libel lately published by Thomas Kinnear, etc.—1768. 8. The Present Truth: a Display of the Secession Testimony in the Three Periods of the Rise, State, and Maintenance of the Testimony, 2 vols. octavo —1774. 9. A Sermon from John ix. 35, entitled 'An Article against

a New Heresy concerning the True Sonship of Jesus Christ—1777. 10. Vindiciæ Dominicæ: a Defence of the Reformation Standard of the Church of Scotland concerning the Administration of the Lord's Supper, and the True Sonship of Jesus Christ—1778. 11. An Account of the Burgher Re-exhibition of the Secession Testimony—1780. 12. An Exposition of some late Reveries concerning the Sonship of Christ—1780. 13. A Memorial and Remonstrance, read before the Associate Synod at Edinburgh, May 2, 1782, relative to a printed Sermon which had been preached before them—1784. 14. Sermon at the ordination of Thomas Beveridge, on John x. 16—1783. 15. Sacred Contemplations, in three parts, containing (1) A View of the Covenant of Works; (2) A View of the Covenant of Grace; (3) A View of the Absolute and Immediate Dependence of all things on God, 1786; with an Appendix containing a Refutation of the Philosophical Errors of Lord Kames on the Doctrine of 'Liberty and Necessity.'

The last-named work, consisting of an octavo volume, was executed by him in the seventy-third year of his age. M'Kerrow says that, as it was the last, so it may be regarded as the most useful of his publications. In the preface he says: 'I will leave it behind me as a summary (especially in the second part) of the gospel which I have been preaching; and as a testimony for truth against the present flood of errors, in opposition likewise to many misapprehensions which generally prevail,—desirous and hopeful that I may be useful by it after having finished my course.'

REV. JOHN PATISON.

Respecting this esteemed and useful minister, who was the immediate successor of Mr. Gib, singularly few details

can be given. He appears to have been a native of Glasgow, and brought up in the congregation of Shuttle Street, then under the charge of the Rev. James Fisher, one of the four Secession brethren. When Ebenezer Erskine resigned the Professorship of Divinity in the Burgher connection, it was conferred on Mr. Fisher. Under him Mr. Patison prosecuted his theological studies, and was licensed as a preacher in 1753. He was called the same year, and ordained on 14th March 1754, and continued to be minister of Bristo until the 22d June 1779, when he was removed by death, in the forty-ninth year of his age and twenty-sixth of his ministry. His character is thus given in the *Edinburgh Advertiser* when announcing his death: — 'A gentleman for his natural abilities and literary acquirements entitled to respect; for his piety and integrity, his moderate principles, and his simplicity of manners, eminently distinguished; and for the faithful and unwearied discharge of all the duties of his station, both public and private, scarcely to be rivalled. Perhaps there was never a man whose lot it was to move in a sphere so contracted as his, who acquired a reputation so extensive, or died so much lamented by people of every rank and denomination.'

The only writings by which Mr. Patison is known are four in number, — A Preface to the well-known posthumous work of his friend William M'Ewen of Dundee, on the Types of the Old Testament, entitled *Grace and Truth*, 1764; A Preface to *Essays on Subjects Doctrinal and Practical*, also by M'Ewen, which were edited by him in 1767; A Preface to Archibald Hall's *Constitution, Order, and Discipline of the Gospel Church*, 1769; and A Warning

against Popery, drawn up and published by order of the Associate Synod in 1778. The preface to M'Ewen's *Essays* is of considerable length, and contains an account and vindication of the Secession. In it he replies to an accusation made by Dr. Oswald of Methven, in the famous 'Schism' debate in the General Assembly, 1768, of which accusation he says he was an 'ear-witness,' to the effect that 'Seceding ministers were a set of ignorant, illiterate, and ill-designing men, who nursed up the people under their inspection in ignorance, error, vice, and enthusiasm.'

The following anecdote has often been told respecting Mr. Patison's preaching:—'The attention of a servant maid in Edinburgh to the spiritual interests of a little girl committed to her charge, who died when nine years old, was peculiarly owned of God. The servant was accustomed to attend on the ministry of the late Mr. Patison, and the child was permitted to accompany her. By degrees the attention of her young charge was so drawn out to the sermons she heard, that her account of many of the precious truths which fell from the lips of that worthy minister of Christ far exceeded what might have been expected from her tender years. Happening one day, in the course of his family visits, to call at the house where the dear child and her maid lodged during the bathing season, Mr. Patison entered into conversation with her, and, from her punctual attendance on public ordinances, took occasion to ask her if she recollected his preaching on Isa. xl. 11: "He shall feed His flock like a shepherd; He shall gather the lambs with His arm," etc. "Yes," replied the child, "I remember it very

well; for all the time you were preaching I was wishing with all my heart that I were one of Christ's lambs." "Ah! my dear," said the good man, not a little affected, "what a happy day it would have been in Bristo Street had all my hearers been employed in a similar manner!"'

As further illustrating his kindliness, it is said that when George (afterwards Professor) Lawson was delivering his trial sermons before the Presbytery of Edinburgh, Mr. Mair of Linton said sharply to him, 'Be sententious; come to the point, man!' The young man was struck dumb, but the Presbytery requested him to proceed, while Mr. Patison said 'he would be happy to hear such another discourse from Mr. Mair himself.'

His son John, the author of the lampoon on the precentor quoted at page 53, passed as an advocate in 1782. One of his daughters married Sir W. Ogilvie of Carnoustie, Bart.

REV. JAMES PEDDIE, D.D.

A few points respecting this distinguished minister have been already mentioned incidentally in the preceding historical sketch; and reference may be made for fuller information respecting him to the memoir by his son, Rev. Dr. William Peddie, prefixed to a volume of his father's sermons, published in the year after his death. He is still embalmed in the memory of many living. On all these accounts this notice of him need not be long. It may be sufficient to reprint here, with some abridgment and slight alterations, and with the addition

of a few particulars, the notice given of him in the sermon preached 19th October 1845, on occasion of his death, by the Rev. Dr. John Brown, minister of Broughton Place, and Professor of Exegetical Theology to the United Presbyterian Church.

'Doctor Peddie was born of respectable parentage at Perth, February 10, 1759. He was the only son of his parents; and, encouraged by early symptoms of superior capacity and pious disposition, they determined to educate him for the Christian ministry. Having mastered the branches of learning which were to be acquired at the schools of his native town, he, in the fifteenth year of his age, commenced his higher literary and scientific studies in the University of Edinburgh, under such able teachers as Dugald Stewart, Adam Ferguson, and John Robison, and finished the usual curriculum with the reputation of a diligent and successful student. Having, in the summer of 1777, presented himself for examination to the Associate Presbytery of Perth and Dunfermline, he was by them found qualified for entering on the study of theology, and recommended to the care of the Rev. John Brown of Haddington, who was then Professor of Divinity in that department of the Secession to which his parents belonged.

'For five years he prosecuted his studies, under the care of a teacher who is uniformly represented by his students as having possessed in an uncommon degree the power of securing for himself the affections as well as the respect of the young men committed to his tuition, in addition to that of conveying to them clear views of Christian truth, and deep impressions of the reality and importance of

vital religion. Dr. Peddie, through life, was accustomed to speak of the seasons of study spent at Haddington as among the happiest portions of his life, and cherished to the end the most affectionate veneration for the memory of his tutor. Mr. Brown, on the other hand, early discovered the superior powers, the solid attainments, and the firm character of his pupil; was accustomed to speak of him as one of the most promising young men ever under his care; cordially rejoiced when he saw him called to occupy a place for which he knew that his talents peculiarly fitted him; and had the satisfaction of living to see him rise superior to the difficulties with which, in the commencement of his ministry, he was called to struggle, and give abundant ground to believe that his anticipations of distinguished success and extensive usefulness would be fully realized.

'On completing his theological studies, he was, after the usual course of trial, licensed by the Associate Presbytery of Perth and Dunfermline to preach the gospel, February 6, 1782. His services as a preacher were highly estimated by the churches, and in the month of October he was called to be the minister of Bristo congregation. A large minority was strongly attached to another candidate, and endeavoured, by every means in their power, to prevent the sustaining of the call, and to induce Mr. Peddie to decline accepting it. The Presbytery, however, were of opinion that regard to constitutional order, as well as to the interests of the congregation, required them to sustain the call, and to employ all their influence to secure Mr. Peddie's compliance with it. A call to him from the congregation of Dunfermline, at that time one of

the largest in the connection, to be colleague to his intimate friend, Mr. (afterwards Dr.) Husband, was presented to the Presbytery of Edinburgh, after his ordination in Bristo was appointed, but they refused to sist procedure.

'Few young men have ever been placed in more trying circumstances. Consequences of a very important kind obviously hung on his decision, not only to himself, and to the only metropolitan congregation at that time connected with that division of the Secession, but to the general interests of the body. After serious deliberation, he became persuaded that it was his duty to accept of the call; and he was ordained to the pastoral charge of the congregation on April 3, 1783.

'The young minister began his public labours on the succeeding Lord's day, lecturing on Jer. i. 1–10, a passage singularly appropriate; and preaching on 1 Cor. i. 21: "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe,"—a text on which he again preached on the sixtieth anniversary of the commencement of his ministry. Fully aware of the important and difficult task assigned him, he set himself to the diligent discharge of the more private duties of his pastoral office, "doing all things without partiality," paying due attention to all the members of the congregation, without reference to the part they had taken in the proceedings respecting his settlement.

'A few years after his ordination, in 1787, he entered into the marriage relation with Miss Margaret Coventry, daughter of the Rev. George Coventry of Stitchel,—a union which, though happy, was but of short duration,

Mrs. Peddie having died in 1792. After three years of widowhood, he married Miss Barbara Smith (who survived him), daughter of Mr. Donald Smith, banker, and grand-daughter of Mr. William Smith formerly referred to (pp. 32 and 38). Of this marriage there were nine children, of whom two died in childhood, while the other seven survived their father' [and indeed still survive in 1879, there having been no death among them for a period of seventy-five years].

'His talents fitting him for taking an active part in the management of public business, and his public spirit prompting him to devote these talents to the service of the Church, he soon rose to distinction among his brethren. He was a remarkably useful member of the ecclesiastical courts, on which his attendance was conscientiously regular, and in this way a great benefactor to the body. The fund for pious and charitable purposes, instituted by the Associate Synod in 1791, which did so much good in supporting aged and infirm ministers, and assisting weak congregations, originated with him; and the whole multifarious business connected with its administration was gratuitously managed by him for many years. At a somewhat later period, he, in conjunction with the Rev. George More and some others, established that useful institution the Friendly Society of Dissenting Ministers, and for a course of years he had the management of it as treasurer, discovering the same disinterestedness in its affairs.

'At a period of great interest in the history of the Secession Church, he conferred on the whole body the deepest obligations. When the question was intro-

duced into the Associate Synod, as to the propriety of making such alterations in the mode of office-bearers expressing their approbation of the Westminster Standards as would remove all appearance of requiring an approval of principles inconsistent with religious freedom, he was among the staunchest advocates for forbearance and liberty; and on attempts being made, not without a probability of being successful, to deprive the ministers of his denomination of their reputation for honesty and loyalty, and the congregations of their property, to no one individual were they so much indebted for the vindication of the one and the protection of the other.

'In the negotiations between the two long-divided great branches of the Secession, he was a most useful member of the joint committee appointed by the two Synods; and no one more cordially rejoiced than he did in the auspicious union in which these negotiations terminated.

'When the great missionary movement commenced, towards the close of last century, he was one of its first, and continued till his death one of its steadiest supporters. He was one of the founders of the Edinburgh (afterwards the Scottish) Missionary Society in 1796; and from that time there was scarcely a religious and philanthropic institution formed in Edinburgh to which he was not a subscriber,—few in which his name did not appear as a director. Of some of the most important, among the rest the Gaelic Schools Society, he was a joint originator.

'He hailed the establishment of the British and Foreign Bible Society as a blessing to the Church and to the world, and was for many years one of the secretaries to its

Edinburgh auxiliary. On becoming aware of its deviation from one of the fundamental principles of its constitution, in the circulation of editions of the Scriptures with the Apocryphal writings intermixed or appended, for the purpose of securing their reception where the inspired writings alone would have been refused, he heartily concurred in the employment of the means which led to the discontinuance of the objectionable practice; but, on this end being gained, he cordially restored the confidence which had been temporarily shaken and withheld.

'On the commencement of those discussions on the true principle of the support of religious institutions, and the connection between Church and State, ordinarily termed the Voluntary Controversy, his views, which had extended rather than changed during the period which had elapsed from the agitation of a kindred question in what was styled the Old Light Controversy, led him to give, not merely the influence of his honoured name to what he considered as the cause of truth, and right, and freedom, but, as far as his advanced age permitted, his active support. He was in the chair when the Voluntary Church Association was formed, and presided at its public meetings till prevented by increasing infirmity.

'The struggles made in the Established Church, which terminated in the disruption of that body, were regarded by him with intense and friendly interest; and he cordially rejoiced when the brethren of the Free Church of Scotland, by so noble a sacrifice, obtained possession of that liberty with which Christ makes all His Churches free. He witnessed the remarkable procession from St. Andrew's Church to Canonmills Hall with tears of

satisfaction, saying, with a voice faltering with emotion, "I never hoped to live to see this day."

'When, in the year 1818, the Marischal College and University, Aberdeen, at a time when the conferring academical dignities on Dissenters was comparatively a rare thing, did themselves honour in spontaneously bestowing on him the degree of D.D., every one felt that it was fit that he who had secured for himself so high a reputation as a Christian teacher should receive the title that expresses the respect which he already possessed.

'It was a great relief to Dr. Peddie's mind, as well as a permanent alleviation of his pastoral cares and labours, when his congregation, in the year 1828, chose for their co-pastor one who, in addition to his qualifications for the ministerial work, was peculiarly fitted, from the intimate relation in which he stood to him, to perform in the best manner all the numerous and delicate duties of a younger colleague. Of the happy results of this union on the comfort of the senior pastor, the improvement of the junior, and the highest interests of the congregation, it would be difficult to form an adequate estimate.

'Dr. Peddie's pulpit instructions were of a very high order. He excelled and delighted in the exposition of Scripture. Even his sermons had most of them a great deal of the expository character. It was thought by many of his most intelligent hearers that, had his lectures been written (which they were not), as in his long ministry he expounded almost the entire volume of inspiration, they would have formed a more useful practical commentary than any then existing. He never wasted time with airy speculations, or "striving about words to no profit,"—

"questions ministering strife rather than godly edifying." He spoke in the tone of a man who knew that the word he uttered, being God's word, "outweighed in the balance of reason, as well as the sanctuary, all earth's plans, and politics, and interests." He "approved himself unto God a workman that needed not to be ashamed, rightly dividing the word of truth." "In doctrine he showed uncorruptness, gravity, sincerity,—sound speech that could not be condemned;" and he "spoke with authority," knowing that the doctrine he delivered was not his, but his Master's, and the word which he spoke that which would judge both himself and his hearers at the last day.

'There was something peculiarly pointed in many of his statements. They were generally clear as a sunbeam, and often singularly striking. They were like "the words of the wise, as goads and as nails." This, with his extreme distinctness of method, rendered him in a remarkable degree a memorable preacher. His primary object was to instruct. He aimed at the heart, but it was always through the understanding. And he was an eminently practical preacher. Everything he said had obviously its aim; and no attentive hearer found any difficulty in answering the question, What are these things to me?

'From his extraordinary sagacity, his private counsel was peculiarly valuable, and though never disposed to obtrude, he was always ready to impart it. Many of his friends, his brethren, and his people found themselves deeply indebted to him for his wise advice. The extent of his pastoral charge, with the other numerous and onerous duties which devolved on him, made it impos-

sible for him to be so much or so often among his people as either he or they could have wished; but while strength remained, he was always systematically prosecuting his private as well as his public pastoral duties.'

This notice of Dr. Peddie would be incomplete without some illustrations of a remarkable conversational gift he had of pungent wit, never ill-natured, but very effective. Many anecdotes are still floating in popular remembrance which exhibit his peculiar, racy, sarcastic humour, some of which have been attributed erroneously to other persons. We may give a very few specimens. At a period when it was the universal custom in the Presbyterian churches to stand at prayer and sit during praise, a crotchetty person of the name of Thomson was conspicuous in Bristo by adopting and adhering to the opposite practice. In the height of Dr. Peddie's popularity, when the place of worship was overflowing, one of the managers, at a meeting after the half-year's seat-letting, said to him jocularly, 'Doctor, we have no more sitting-room to dispose of, we think of letting the pulpit.' 'Well,' he replied, 'if you let the pulpit, I hope it will be to Robert Thomson, for he stands when I sit and he sits when I stand.'

To the more rigid Seceders and many others in Scotland, within the memory of not a few still living, the Geneva gown in the pulpit was an object of great detestation. When the prejudice against this article of dress began to wear away, Dr. Peddie was induced, at the general desire of his people, to adopt it; but this was not done without stirring the opposition of a few. One old lady who called upon him to remonstrate, clenched her

reasoning with this argument, 'But, Doctor, do we ever read in Scripture of the Apostle Paul wearing a gown?' 'And do we ever read, Madam,' he replied, 'of the Apostle Paul wearing breeks?'

His witty remarks had often a double edge, conveying reproof in a way that could not be taken amiss. It was the custom for many years with the high constables and commissioners of police to invite the more eminent ministers of the city to an annual dinner provided by them. When Dr. Peddie, who had, probably without intention, been long omitted in such invitations, was at length honoured to be a guest, and his health was proposed, he said that he had been forty years a minister of Edinburgh, and yet that this was the first time he had been in the hands of the police.

While his repartees were generally harmless, he could, on proper occasions, use caustic severity. A minister of excellent abilities, who has long since passed away, had acquired the reputation of being too much of a plagiarist. Offending in this way on one occasion in the presence of Dr. Peddie, the latter remarked that Mr. H. was a strict observer of the Sabbath law, for on that day he did not think his own thoughts nor speak his own words.

After preaching in his own pulpit on the afternoon of a particular Sabbath, he was called to preach in a neighbouring church in the evening, when he delivered the same sermon. It happened that a member of his own flock had followed him to the evening service; and this person, being one of those who seem to think that ministers should never repeat anything they have once said, however good and suitable, accosted him on retiring with,

'Doctor, you have just given us cauld kail het again.' 'Oh, no!' was the reply, 'it has not had time to cool.'

It happened that on a sacramental occasion he assisted a brother minister in the south of Scotland, long since deceased, respecting whom many anecdotes are still rife, and who, ere he began to study divinity, had served an apprenticeship as a baker, or had had a shop in that trade. There were not a few friends invited to meet the Edinburgh minister at supper, when a pie of ample dimensions was produced, of which Dr. Peddie was urged to partake. Among other considerations used by the host was this, 'I made it with my own hands.' 'I am afraid,' was the reply, 'that in becoming a minister you have spoiled a good baker.'

These are but trivial anecdotes, but they may perhaps serve to show the quickness of repartee and the caustic humour which distinguished him, and which made him a very formidable antagonist in any encounter of wits.

Dr. Peddie's public appearances from the press are not very numerous, considering the length of his ministry, and almost all occasional. All of them are worthy of their author, and some of them are possessed of extraordinary merit. This is especially true of his reply to Dr. Porteous's imputation of disloyalty to the Seceders (No. 5 in the appended list),—a rejoinder so trenchant in its satire, and so cogent in argument, that the celebrated Dugald Stewart is said to have recommended it to his students as one of the most masterly pieces of classical sarcasm in the English language. Dr. M'Kerrow in his *History* says of it with justice, 'For dignified reproof, for caustic severity, for pointed and lucid statement, and

for a thorough exposure of blundering and sophistical reasoning, it stands almost unrivalled in the annals of controversial warfare. The castigation which Mr. Peddie inflicted on his opponent was administered with the hand of a master, and must have been felt by the subject of it to be dreadfully severe, but it was not more severe than merited.'[1]

The following is a list of Dr. Peddie's publications. It may be added that he also published some very admirable papers in the periodical journals, especially in the *Christian Magazine*, of which for some time he was one of the joint editors, along with Dr. Jamieson, Dr. M'Crie, and Mr. More, and subsequently in the *Christian Monitor*, *Christian Repository*, etc.; and also that a selection of his discourses, with memoir by his son, was published in 1846 :—

1. The Revolution the Work of God, and a Cause of Joy: Two Sermons delivered in Bristo Meeting-house, Nov. 5, 1788. Pp. 72. Edin. 1789.

2. The Perpetuity, Advantages, and Universality of the Christian Religion: A Sermon preached before the Edinburgh Missionary Society in Bristo Street Meeting-house, on Thursday, Nov. 10, 1796. Pp. 64. Edin. 1796.

3. The Parable of the Lost Sheep explained and applied: A Sermon preached for the benefit of the Edinburgh Philanthropic Society, in Bristo Meeting-house, on Sabbath, Feb. 3, 1799. Pp. 54. Edin. 1799.

4. An Address of the Associate Synod to the People under their Charge, respecting the Present Differences on the Subject of the

[1] A *jeu d'esprit*, written by Dr. Ralph Wardlaw, when a student, on the same subject, commences:—

'Although the Reverend Mr. Peddie
Has answered you so well already,
And given you such a hearty scrub,
I can't refrain a passing rub!'

Preamble to the Formula. Published by order of Synod. Pp. 27. Edin. 1799.

5. A Defence of the Associate Synod against the Charge of Sedition; Addressed to the Rev. William Porteous, D.D., in reply to his Pamphlet, entitled 'The New Light Examined; or, Observations on the Proceedings of the Associate Synod against their own Standards.' Pp. 78. Edin. 1800.

6. Address of the Associate Synod to the People under their Charge, respecting the Present Scarcity of Probationers, and the Necessity of a more Liberal Provision for the Support of Ministers. Published by order of Synod. Pp. 42. Edin. 1806.

7. Jehovah's Care to Perpetuate the Redeemer's Name: A Sermon preached before the Missionary Society in Surrey Chapel, May 10, 1809. London, 1809.

8. A Statement of the Evidence that the Associate Synod, in their late Transactions respecting the Formula, have not abandoned the Original Principles of the Secession. By a Committee of said Synod, and printed by order. Pp. 55. Edin. 1815.

9. Angels Instructed by the Church: A Sermon published in a Volume of Sermons by Ministers belonging to the Associate Synod. Edin. 1819.

10. The Hand of God in Public Calamities: A Sermon preached, November 21, 1824, on occasion of the Great Fire in the City of Edinburgh. Pp. 31. Edin. 1824.

11. Care for the Reputation of our Religious Profession recommended and enforced: A Sermon at the Opening of the United Associate Synod in Broughton Place Chapel, on the 12th of September 1825. Pp. 31. Edin. 1825.

12. Death to Christians a Sleep: A Sermon occasioned by the Death of the Rev. Thomas Brown, D.D., Minister of the First United Associate Congregation of Dalkeith, preached at Dalkeith, June 8, 1828. Published by request. Pp. 32. Edin. 1828.

13. The Burial of Stephen: A Sermon delivered on occasion of the Death of the Rev. John Dick, D.D., Professor of Theology to the United Secession Church. Pp. 19. Glasgow, 1833.

14. A Practical Exposition of the Book of Jonah, in Ten Lectures. Pp. 180. Edin. 1842.

OFFICE-BEARERS, JUNE 1879.

MEMBERS OF SESSION.

REV. WILLIAM PEDDIE, D.D. . . . *Ordained* 1828.
REV. GEORGE F. JAMES . . . . *Inducted* 1877.

	Ordained		Ordained
JAMES PEDDIE . . .	1832	JOHN PATERSON . . .	1862
WILLIAM CHARLES . .	1846	JAMES ANDERSON . . .	1868
WALTER BAILLIE . . .	1849	WILLIAM OLIPHANT MORRISON	1868
WALTER GOWANLOCK . .	1849	WILLIAM PATERSON . .	1868
DAVID CHISHOLM . . .	1850	DAVID CRAWFORD . . .	1868
JAMES THIN	1854	REV. GEORGE M'ARTHUR .	1874
JOHN DICK PEDDIE . .	1858	REV. WILLIAM TURNER . .	1878
ROBERT MARTIN . . .	1858	REV. JAMES S. NISBET . .	1878
ROBERT ANDERSON . . .	1862	PETER PRYDE	1878
JAMES MORHAM . . .	1862	WILLIAM CRAWFORD . .	1878

JAMES THIN, *Session-Clerk.*
DAVID CRAWFORD, *Keeper of Communion Roll.*

TRUSTEES.

JAMES PEDDIE, W.S.
JOHN DICK PEDDIE.
WALTER BAILLIE.
WILLIAM CHARLES.
DAVID CHISHOLM.
DONALD SMITH PEDDIE.
JAMES MARSHALL.
JAMES MORHAM.
WALTER GOWANLOCK.
JOHN SIMPSON.
JAMES THIN.

MANAGERS.

ROBERT TAIT.
PETER PRYDE.
ANDREW ELLIOT.
JAMES MITCHELL.
JOHN GIBB.
A. PEDDIE WADDELL.
ROBERT ANDERSON.
JAMES PEDDIE, jun.
THOMAS THIN.
JOHN A. BAILLIE.
THOMAS C. TYRIE.
JOHN MACKIE.
GEORGE COLVIN.
J. W. FERGUSON.
PETER CHALMERS.

JAMES MARSHALL, *Preses.*
ALEXANDER PEDDIE WADDELL, *Clerk.*
JOHN SIMPSON, Union Bank of Scotland, *Treasurer to both Session and Managers.*

JUBILEE CELEBRATION.

JUBILEE CELEBRATION.

It has been mentioned in the foregoing notice of the congregation that Dr. William Peddie was ordained as his father's colleague on the 7th of October 1828. As the fiftieth year from that date drew on, the feeling was found to prevail among the members that there should be a fitting celebration of his jubilee; and accordingly, at the annual meeting of the congregation held in the end of 1877, a large committee was appointed with powers to give practical effect to this general desire. The committee duly carried out the task entrusted to it, and a series of commemorative services and meetings were held on the 17th and 20th October 1878,—Dr. Peddie having by that time fully completed the fiftieth year of his ministry. The proceedings began on Thursday the 17th of October with a religious service in Bristo Church, conducted by the Rev. Professor (now Principal) Cairns, who preached from Acts xiii. 36: 'David . . . served his own generation by the will of God.'[1] On the afternoon of the same day, a complimentary dinner was given to Dr. Peddie in the hall adjoining the church; and in the evening a soiree was held in the church, when addresses and a testimonial

[1] For Dr. Cairns's sermon see p. 104.

were presented to him. A detailed account of both dinner and soiree is given in the following pages. The programme of the soiree may be given here as printed for the use of the audience :—

Praise (Ps. lxxxix. 15–18), . . . Tune—*St. Magnus.*
Prayer, ... Offered by Principal Harper.
Chairman's Address.
Praise (Ps. xcii. 12–15), ... Tune—*Salzburg.*
Address from the Presbytery of Edinburgh, Rev. Dr. A. Thomson.
Address from Session of Bristo Church, . Mr. Jas. Peddie.
Address from Ministers and Students who have sat under Dr. Peddie's Ministry, } Rev. J. T. Gowanlock.
Address from Bristo Congregation, . . Mr. Marshall.
Presentation from Members of the Congregation and Friends, accompanied with a Piece of Plate from the Ladies, . . Presented by Mr. Thin.
Reply, ... By Rev. Dr. Peddie.
Anthem (Isa. lii. 1, 7–9), ... Smallwood, Composer.
Address, ... By Rev. Sir H. W. Moncreiff, Bart.
Address, ... By Rev. David Croom.
Recitative and Aria (Isa. lx. 2, 3, ix. 2), . From Handel's *Messiah.*
Address, ... By Rev. G. D. Cullen.
Address, ... By Rev. W. H. Gray, D.D.
Praise (Para. ii.), ... Tune—*Harrington.*
Address, ... By Rev. John Pringle.
Address, ... By Principal Rainy.
Chorus (1 John iii. 1), . . From Mendelssohn's *St. Paul.*
Address, ... By Prof. Calderwood.
Chorus (Rev. xix. 6, xi. 15, xix. 16), . From Handel's *Messiah.*
Benediction.

On Sabbath the 20th of October special services, all of them attended by large and interested audiences, were held in Bristo Church. In the forenoon the pulpit was

occupied by the Rev. Dr. W. H. Goold, of Martyrs Free Church, who preached from the text, Job xxxii. 7: 'Days should speak.'[1] Dr. Peddie preached in the afternoon from 2 Sam. xxiv. 13: 'Now advise, and see what answer I shall return to him that sent me;' and his colleague, Mr. James, in the evening from Ex. xiv. 15: 'Speak unto the children of Israel, that they go forward.'[2]

[1] For Dr. Goold's sermon see p. 179.
[2] See p. 197.

SERMON

BY THE REV. JOHN CAIRNS, D.D.,

PREACHED OCTOBER 17, 1878.

'David . . . served his own generation by the will of God.'
—Acts xiii. 36.

CHRISTIANITY is seen in this chapter entering upon a new epoch, turning her prow to the West, and starting on a more adventurous voyage than that of Columbus, and one fraught with greater results both to the New World and to the Old. But though a change, it is not a revolution,—only a development of the Old Testament; and the ancient revelation is carried in the same bark with the new. The synagogue—itself a development—assists the transition, and seconds the flight of the gospel to other lands. The missionaries of the Cross find in it a starting-point; and in this great sermon in the synagogue of Antioch in Pisidia, Paul has his face both to the Jews and to the Gentiles. But his Old Testament references and allusions—so striking and abundant—are more than a matter of sentiment and association, as when the departing exile gazes long upon the retreating cliffs of his native land, or recalls its scenes and history amidst his scattered countrymen. There is a deeper meaning and purpose in these Old Testament quotations and recitals, which all come in to prove that Jesus of Nazareth is the Messiah promised to the fathers; that to Him give

all the prophets witness; and that whoso believes in His name receives the forgiveness of sins. In this work of finding Jesus in the Old Testament, no name comes in more frequently to give help than that of David, and the argument is conclusive which makes him a witness to the resurrection. But it is not to this main argument in this apostolic sermon that I would now direct attention, but rather to the incidental remark, dropped as it were by the way, which characterizes David as serving his own generation by the will of God. I am aware that many scholars prefer the marginal rendering, according to which it is said that David in his own age served the will of God; but the common version is sufficiently supported to warrant our use of it, at least as setting forth a great truth abundantly taught in other parts of Scripture, and therefore, in humble dependence on divine help, I would now seek to draw from it, as it stands in our Bibles, some lessons applicable to the present very interesting occasion.

I. The first truth which I notice as contained in these words is that *every generation has its own special work to do.* No doubt in all generations the work of God's saints has been substantially the same. When they have accepted the saving truth respecting the Redeemer and redemption, they have then been called upon to regulate their life by it, to preserve it against the attacks of enemies, to impress it as widely as possible on the hearts of their contemporaries, and to hand it down to the succeeding generation by all the appliances of education and example. The man has always served his generation who has believed with the heart unto righteousness,—who has added

to his faith virtue and other practical graces,—who has witnessed for God,—who has invited others to share the good which the Lord hath spoken concerning Israel,—and who has commanded his children and his household after him to keep the way of the Lord. No man will ever serve his own generation who does not earnestly believe, practise, and inculcate what equally serves all generations. The fallen nature of man with its diseases, the gospel remedy with its provisions, the moral standard of recovery with its personal and social obligations, have been and must be a constant quantity amidst the changes of time. But notwithstanding this general and fundamental resemblance in the work of successive generations, it cannot be doubted that each has its special task; and these tasks may even seem to lie widely apart. How very different the work of the men of the Old Testament and the New! It was the work of the Old Testament Church to preserve the truth—of the New Testament Church to diffuse it; of the one to beat down opposition by force—of the other to conquer hearts by love; of the one to beautify the outward worship of God—of the other to build up His living temple! What a mistake was it of the work of their generation in the apostles to seek to bring down fire from heaven, as Elias did! And it would have been an equal mistake on the part of Elias to have spared the prophets of Baal on New Testament principles of toleration and freedom of conscience; just as there would have been a disregard of the signs of the times had the prophets gone into all the world, or the apostles delivered their burden to one chosen people. Within the pale of the same dispensation, the work varies from age to age.

How different the work of Joseph who brought Israel down to Egypt, and of Moses who led them out,—of Joshua the warrior, and of Samuel the seer! and even where the work seems outwardly the same, how great is the dissimilarity, as when Solomon builds the first temple, and Zerubbabel the second! The work of David in his generation could not have been done either earlier or later. The hour had come, and by God's grace also the man, to save the monarchy, or rather the theocracy, and to unite a scattered nation around one Zion, and under one king after God's heart. We cannot see the same differences in the New Testament history, because the New Testament history extends over little more than one generation. Only we have a kind of image of the same truth in John the Baptist, who came as the prophet of repentance, and Jesus, who came as the Lamb of God that taketh away the sin of the world. Did we possess an inspired history of the last 1800 years, we should be better able to verify the remark that the New Testament dispensation admits of as various work as the Old. But even without such a history we can see how different the work of the first Christian centuries, in fixing the great doctrines of the Trinity, of the Incarnation, and of Saving Grace, was from that of the Reformation in overturning Popery; and that, again, from the revival of last century, in quickening formalism and baptized heathenism; and that, again, from the work of the present age, in carrying the gospel into all the world. We may be certain that the work of our generation is not the work of any preceding generation; for providence, though it seem to move in circles, never repeats itself, and we have a place

upon the stage of time never occupied before. What, then, is that place? It may seem presumptuous to pronounce upon the features of an age not fully unrolled, and the turns of a war not yet decided. But I speak not my personal opinion, but that of many if not most judges, when I say that the work of this age is to bring out the simplicity of the gospel, and rally the Church around its central doctrines; to disentangle Christianity from earthly alliances, and thus illustrate its divine resources; and to convey this simple and all-sufficient remedy to the masses at home, and to the ends of the earth abroad. Whatever displays the unity, the independence, and the self-extending power of the gospel is, in a very remarkable sense, the work of this generation; and we ought all to pray that we may be thus enabled to serve it according to the will of God.

II. The second truth which I notice is that *every believer is the servant of his generation.* David was the king of Israel, and yet he was the servant of Israel. He was the head of the visible Church in a sense in which neither king nor priest in our day can be, but he had no lordship over God's heritage. All his great gifts,—in war, in song, in government,—were bestowed, not for his exaltation, but for the good of others; and the remarkable providence that raised him to the crown, and the spirit of inspiration that anointed him to be the sweet Psalmist of Israel, contemplated nothing but this service. Nor did David himself regard his exaltation in any other light. We see him, indeed, in one mournful instance, act with all the selfishness and recklessness of a despot; but the general tenor of his life is that of self-denying

and philanthropic labour, so that we catch already a kind of prophecy of our Lord's own words, 'Whosoever will be great among you, let him be your minister; and whosoever will be chief, let him be your servant.' Nor does David think it too little to serve his own generation. He does not need to gather all future ages around him as an audience, before he will begin to sing, or prophesy, or otherwise labour for the good of the Church of God. No compositions are so certain of immortality as the Psalms of David,—none so sure of going into all the world. Yet it is remarkable that we do not find in them any such anticipation of their own permanence as in the writings of some heathen poets. David, indeed, lays open his heart to us in them; but it is to show his sense of sin and his longings after God,—not the pulsations of ambition or the desire of posthumous fame. They were written for the occasion, and were given out as the duty of every day required. They might be removed, like the shewbread, when they had served their purpose; it was enough, if, in the meantime, they were 'holiness unto the Lord.' Now, brethren, this is the right spirit in which to prosecute in our day the work of God. We are called to serve our generation with devotedness, and we are called to serve it with humility. The good of the Church, the good of the world,—always, of course, in subordination to the glory of God, — ought to be our grand aim. The Church of Christ does not exist for the few, but for the many. It is not that certain persons may acquire prominence and wield influence, and be pointed out as the fair blossom and rich fruit of any age of Christianity. It is that all the gifts and graces of these

persons, whoever they be, may be cast into the common stock, and employed to instruct the ignorant, to seek out the poor and the neglected, and to heal the wounds of sin and misery in this bleeding world. Like that apostle who was a debtor to the Jew and Greek, to the wise and to the unwise, and who became all things to all men that he might by all means save some, the more prominent members of the Christian Church must expect and even welcome the largest demands upon their counsel, their liberality, their eloquence, or whatever other gifts they may possess, and instead of looking on their own things must look incessantly on the things of others. Nor is this duty binding on those alone who may be generally recognized as having larger capacities of service than others. In fact, who can tell who shall most effectually serve his generation, for the great appearance may yield little result, and the small beginning may be the harbinger of a very shower of blessing? We are all debtors to one another up to the full measure of our capacities; and the widow's two mites may more effectually serve her generation than the offerings of the rich. This devotedness is sure, if we reach it, to be allied with humility. Never did a true servant of his generation need to be impelled to his work by the windy tribute which comes from posterity. It is enough to him that there is immediate work to do, however humble; and in the doing of that work he has his reward. If God is pleased to prolong his usefulness beyond his own day, he will be grateful. But he will cheerfully serve his generation, or even a part of it, if, like a wasting taper, he can guide some souls out of darkness into day; and

the more truly Christian his spirit is, the more cordially will he re-echo the language of one who served his own generation with a fidelity hard to equal: 'Perish the name of George Whitefield, if only Jesus Christ be glorified!'

III. The third truth which I notice is that *every believer in serving his generation must be regulated by the will of God.* How, you may ask, is the will of God to be ascertained? We have no express miraculous revelation, such as David enjoyed, telling us what to do and what to forbear. This is freely granted; and yet I believe that the history of David, if rightly considered, will furnish us with rules as to how we may best serve our generation according to the divine will. We have first to consider *capacity.* When God created a man like David, He created a warrior, a poet, a ruler of men; and it became His expressed will that all these faculties should be exercised. So, whatever natural gifts God has bestowed upon any man, He has, in the act of bestowing them, expressed His will that they should be consecrated to His service. This remark applies not only to talent, but to affection, to courage, and to all outward gifts of wealth and influence. You do not need another revelation to call upon you to serve God with these, for He revealed His will when He gave you them. We have, secondly, to consider *opportunity.* When David was unexpectedly sent into the camp, on the challenge of Goliath, there was a conjunction of capacity and opportunity which was to him a true call of God. We do not read that he then had any express revelation of God's will, but he rightly interpreted His providence; and often afterwards we find him seize the opportunity to serve his generation,

as on occasion of the death of Saul and of his sons, and after the Lord had given him rest from his enemies round about. Here is a principle of the widest application to ourselves. The opportunities of the minister, of the teacher, of the parent, of the friend, define his duties; and though opportunity is not absolute in marking out a man's sphere or work, it is entitled to the gravest consideration. Who needs any special revelation to tell him that opportunity to do good is the voice of God? Had David failed to attack Goliath, he would have acted like a coward; and shall we prove better, if, when we have a fair chance of attacking gigantic systems of superstition and sin, we refuse the call? So, when David had peace and rest, he brought up the ark and beautified the service of God; and ought we not to improve our opportunities of action arising from the peace and quietness which God has given us round about? Further, we have to consider, in determining the will of God, *inclination.* I am far enough from placing this element on the same footing with the foregoing. Moses was called, against his inclination, to lead Israel out of Egypt; and David, against his inclination, had to forego the building of the temple. Yet we see also in the history of David a place allowed to his own personal tastes and inclinations; and the service which he renders to his generation is, with minor exceptions, congenial to his whole character. This is still God's rule in sending His people to work in His vineyard. There are diversities of inclination and preference. But there are diversities of work provided; and the man is likely to work most effectually who follows the bent and impulse of his own mind, and who

can with a safe conscience regard it as indicating the will of God. Here, indeed, there is a danger of confounding a carnal with a spiritual inclination. But where an inclination is truly spiritual, like the deep and intense longing which sometimes springs up in the breast of young converts towards the gospel ministry or the mission field, it is a hazardous thing to baulk it. And though even this is not an infallible sign of God's will, it has been the means by which some of the brightest names have been guided to the ministry or the missionary enterprise. I do not regard much sudden impulses as a means of determining God's will. But I would greatly regard fixed and habitual likings and longings, especially where the work is not attractive for carnal reasons; and I believe that by these God often reveals to His people *how* and *where* they are to serve their generation according to His will. There is a fourth and last point to be considered in deciding how we are to serve our generation, besides *capacity*, *opportunity*, and *inclination*, and this, for want of a better word, I shall call *necessity*,—by which I do not mean the necessity arising from want of opportunity, but the destitution and need of the Church and world in the generation, and at the particular point in the generation, where our lot is cast. David, with his capacity, opportunity, and inclination, might have meditated other forms of service to his day. But he was bound to be regulated by that which was most urgent. He had to heal the dissensions of the tribes,—to make the ark of God their common centre,—to re-organize the whole Levitical system; and in the midst of all this to ward off the attacks of the Philistines and other enemies

of Israel. He would gladly have done other work, such as was reserved for Solomon, but the will of God expressed itself in the wants and necessities that needed first to be provided for; and in following this indication he was sure that he was in harmony with the love and mercy of God. So also we, amidst various opportunities of usefulness, are to be regulated by necessity; and wherever the cry, 'Come over and help us!' is loudest, there, amidst the schemes and enterprises of our generation, ought we to be attracted, assuredly gathering that the Lord is calling us to go or send. It was by principles such as these that the course of David's life evolved itself, a consistent and harmonious whole, fitting in to his own generation, and preparing for that which was to follow. And if we are only willing to be guided by God, our life, too, shall be a beautiful and orderly development, —a straight line or circle drawn by the divine hand; and the lovely picture of the righteous man and the fruits of his life sketched by David shall, in our generation, apply to ourselves: 'He shall be like a tree planted by the rivers of waters, which bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper!' Happy are those who thus, by an unseen but certain guidance, find their place and fill it; who 'work while it is day;' who pay, year by year, the instalments of service expected from them as each becomes due, 'giving a portion to seven and also to eight;' and who at the close can, however imperfectly, repeat the words of the great Servant of His Father,— who for our sakes condescended also to be the servant of us miserable sinners, — 'It is finished!' 'I have

glorified Thee on the earth; I have finished the work which Thou gavest me to do.'

IV. Let me, by way of practical application, add a fourth observation to those already illustrated, viz. that *every believer's term of service is limited to his own generation.* 'David fell asleep, and was gathered to his fathers, and saw corruption.' No doubt his work lived after him, and shall live and work on to the end of time. But he could add nothing, correct nothing; and the roll of his life, with all its bright features, with all its stains, too, and ineffaceable blemishes, was sealed up to the time of the end. We see him, in his very last act before assembled Israel, anticipating and pathetically bowing to this sentence of dismissal from the stage: 'We are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.' How do these words come home to us this day, surrounded as we are by the memories of the departed, and the shadows of the grave? Within the space of those fifty years now completed, how many of our best and noblest workers—of whom it could be most justly said that they served their generation according to the will of God—have passed away! We may have rejoiced when we thought of the pious dead as safe in glory, as for ever with the Lord, and eternally shut in from all the dangers and troubles of this mortal state. But have we never also felt as if the sentence of death was something stern and awful, as a sentence of dismissal, and as an inexorable decree that never to all eternity could one single line be added to their roll of service! Let us then bring home this lesson to ourselves,—let us

think what we shall feel when death overtakes us, and overtakes us perhaps with our purposes broken off, even the thoughts of our heart! Our life cannot appear, as it were, in a second edition, with the errata corrected and the blanks supplied. Those should aim well who have but one venture; those should strike quickly who have an arrow pointed at their own breast. To the Christian not less than to the sinner the word comes home, 'Whatsoever thy hand findeth to do, do it with thy might.' Thy generation shall soon be in the dust, and thyself with them; and the morning shall awake thee, not to work, but to judgment! Blessed be God that, for the most imperfect worker, who has been only sincere and earnest, mercy waits, sure mercy, the sure mercies of David, saving him not through the merit of his work but for the faith embodied in it, which connects him with David's Son and Lord. But oh, how different the joy of him who has sown sparingly, and of him who has sown bountifully! of him who is saved as by fire, and of him who by grace can say, 'I have fought a good fight, I have finished my course, I have kept the faith.' Let this, dear brethren, be our inspiration and our humble resolution. Let the Spirit of the Lord, as it came upon David, come upon us from this time forward! And if there be those here who have till now only served the flesh, whose only influence upon their generation has been to corrupt it, debase it, and turn it away from Christ and God, let them now return by repentance to a more excellent way, undoing the deeds of darkness and blotting out the record of shame, that henceforth being forgiven much they may love much, and

shine as lights in the world, holding forth the word of life!

It is my great privilege this day in your name to congratulate our honoured father and friend, around whom we gather, and to whom we offer every tribute of respect and honour and gratitude in connection with this auspicious occasion of his ministerial jubilee. I do not need here to speak of his place and work in the midst of this congregation during the long period which comes now to a close,—first as colleague to his venerated father, and then as successor,—work in which he has so worthily, to his own honour and to the honour of his people, been identified before the whole Christian Church with a congregation that, we may say, deserved at his hands every effort worthily and suitably to represent it, from its connection with the past,—a connection that goes back to the very foundation of the Secession, and which is marked by incidents of the very greatest interest in connection with the history of the Secession in Scotland. That congregation, by the grace of God given to him, he has indeed—and we rejoice to acknowledge it—worthily represented during the one-third part of its lengthened and important history in this great capital, and in the face of the universal Church of Jesus Christ.

What he has been in this capacity, as the colleague and successor of his admirable father, is set forth in the addresses presented to him at this time, not only by this congregation and by the Presbytery of Edinburgh, but by the ministers and preachers who have sat under his ministry, among whom I am happy to

have had for a time a place. It is impossible to over-estimate the vast importance of such a ministry, so deep and solid in its Scripture foundations, and consisting so much in accurate and clear Scripture exposition; so true to the sound and time-hallowed views of Christian doctrine sanctioned among us, while utterly remote from anything servile or traditional; and so warmed by living Christian experience and practical earnestness, as well as tempered and regulated by a rare faculty of discrimination. But I do not dwell further on this topic, because I cannot add anything to the cordial tributes paid in the different addresses; nor can I easily estimate the responsibility of those who have so long enjoyed such Christian teaching, and the wise, faithful, and affectionate spiritual oversight with which it has been all along attended. I would rather say a word on this public occasion on the wider aspect of our now venerable father's career, as connecting him during so many years with so much of the public work of our denomination of the Church of Christ. Inheriting, if I may so speak, an historical place, and possessing so much, on the one side of his connections, of the scholarly grace and theological accomplishment of Dr. Dick, and, on the other, of the penetrating judgment and business faculty of his own father, and adding to these a public spirit and a devotion to ecclesiastical work in its details, not less than its principles, peculiarly his own,—I need not say that his service to his generation in this field has been great and ever-growing in the history of our denomination. I need not remind those who have followed his course, of the many difficult and complicated questions which he has assisted in disentangling in his Presbytery and in the

Synod; of the value of his counsels in connection with the question, for example, of Sabbath observance, with national education, and with the relations of Church and State; of the interest taken by him in the extension of our missions, in our successive enterprises of Christian union,—in regard to a union that has so far taken effect, and another union, the full effect of which may for a time be delayed,—and in the cultivation of intercourse with foreign Churches, especially those using the French language, with whose history he is as familiar as with his own. And every one must recall the important place he has occupied in recent doctrinal discussions, where those who knew him best will testify that his zeal and earnestness have had in them nothing of a narrow and rigid conservatism, but rather reflect an ardent sympathy, strengthened by experience of their value, with those foundation principles of our Church, apart from which no true progress, and even no effectual use of revelation, is possible, and one age of Christianity would be isolated from another. So much service, so steadily, ungrudgingly, and unostentatiously bestowed, has not often been rendered through so long a period; and though it cannot be hoped that the energy which has made it possible will always endure, the lesson will remain, and the benefit survive, to those who come after. We doubtless all unite in the wish that our venerated friend may be spared for years yet to come to his attached flock and to his excellent and devoted colleague, and to the service of the Church at large; that he may see our Church display, on an ever-widening scale, those qualities of public spirit, of enlarged catholicity, and of sure and steady progressiveness, which he has done so

much to foster and to guide; and that when at length his work has ended, relying on that grace of God which brought salvation, to which his whole life and ministry has been one long and consistent testimony, and to which even the labour of an apostle which abounds above all other confesses itself entirely due, he may rise to receive the higher than mortal commendation--'Well done, good and faithful servant: . . . enter thou into the joy of thy Lord.'

JUBILEE DINNER.

On the afternoon of the 17th October—a short interval having elapsed after the service conducted by Professor Cairns—a complimentary dinner was given to Dr. Peddie in the hall beside the church, ex-Bailie James Marshall, preses of the congregation, presiding. Upwards of 130 were present, including a considerable number of ladies. After dinner, at which a blessing was asked by the Rev. Professor Duff, and thanks returned by the Rev. Dr. Gray, Lady Yester's, a number of brief speeches were given, interchanging 'sentiments,' and especially congratulating Dr. Peddie, his congregation, and his friends, on the very interesting circumstances of the meeting, the speakers being, in addition to the chairman and Dr. Peddie, the Rev. Dr. Bruce, Rev. Dr. Cairns, Rev. Mr. Parlane; Messrs. A. Peddie Waddell, J. Thin, and W. O. Morrison, members of the congregation; and the Rev. Mr. James, Dr. Peddie's colleague. It will be sufficient here to give an outline of the Chairman's remarks, with Dr. Peddie's reply.

The Chairman, while referring to the circumstance that the dinner was a teetotal one, and that in consequence there could be none of those 'toasts' which it was customary to propose at festive gatherings, said he was sure that, without these, they would enjoy them-

selves on what was emphatically a day of rejoicing, a day of jubilee, in Bristo Church. It was the practice now-a-days, he understood, to substitute 'sentiments' for toasts at meetings like the present, which, after all, was but a return to an old custom common in this country towards the end of the last century. He then gave as sentiments 'The Queen'—might she be spared to celebrate her jubilee nine years hence, and indeed much longer, for a better sovereign never sat upon a throne—and 'The Prince and Princess of Wales and the rest of the Royal family.' He trusted that when the Prince ascended the throne—distant might the time be—he would follow in the footsteps of his illustrious parents. The Chairman then proceeded to submit what he said in other assemblies would be called the toast of the evening,—'Dr. Peddie,'—paying a high tribute to his merits as a man and as a preacher, and acknowledging his devotedness and faithfulness in his fifty years' pastoral work. The bent of Dr. Peddie's mind was sound, moderate, and safe. Had his lot been cast amongst Episcopalians, he thought he would have become one of their dignitaries. The Government did not always appoint the very cleverest ecclesiastics to fill the bishoprics of their Church. They looked out for men of prudence as well as piety, for men of judgment and discretion, for men not given to much speculation in doctrine, but those whom they called safe men. Be that as it might, Dr. Peddie had enjoyed, with the fullest approbation of his own Church, the highest honours it had to bestow; he had occupied a position of great influence, and time after time had done the Church excellent service; and he was regarded by his brethren,

as well as by his people, as an able expositor, a sound divine, and a faithful pastor. In his pulpit ministrations, while he was fully alive to the light which scientific research threw upon many portions of Scripture, yet he had a strong love for the old-fashioned Calvinistic doctrines. He did not think it for edification to attempt to penetrate into mysteries that had not been revealed; he did not attempt to mystify his hearers with deep abstruse doctrinal theories, but always held up before them Christ and Him crucified, and so was, from the beginning of his ministry up to the present moment, acceptable and intelligible to the humblest of his hearers. In his pastoral work too, Dr. Peddie, from his ever cheerful and genial manner, was a man greatly beloved by his people. No doubt it was in part at least owing to this that during all the years of this long half century, the career of Bristo Church had been one of almost uninterrupted harmony. He (the speaker) could not recollect any serious conflict of opinion on any question. An occasional appointment of precentor or doorkeeper might have evoked a little feeling, but, on the whole, the annals of Bristo Church, if dull, had been happy. He concluded by offering to Dr. Peddie, in the name of all around him, their hearty congratulations on this his jubilee, and expressing the earnest wish of his people that he might yet be spared for a season to go out and in amongst them.

The company honoured the sentiment by rising *en masse*, and cheering heartily.

Dr. PEDDIE said, in reply—I thank you all very sincerely for the high honour you have now done me. To my

ministerial brethren, and other friends who have come to congratulate me on this occasion, I am very grateful, as well as to members of the congregation. I shall reserve the greater part of the observations I have to make until the larger and more important meeting in the evening, and with your leave will only make a very few remarks at present. You will readily understand that this is to me a very interesting and indeed a deeply solemn occasion; for it naturally carries my thoughts back to the past, where there are many both pleasing and painful recollections, and forward to the future, where the termination of my ministry and of my life journey cannot now be very far off. There are very few ministers privileged to complete the fiftieth year of their ministry, as I did on Monday last week, the 7th day of October. I never expected to see so long a term of service, for I was never robust, although, indeed, I never had any illness that could be called serious, since I was a youth at college. I acknowledge the distinguishing goodness of God in sparing me when almost all who began life along with me, and were many of them stronger than I, have been removed. There is not an individual, so far as I know, who was a minister in Edinburgh in any denomination when I was placed who now survives. Of the names on the roll of Synod, comprising 500 ministers, there are only six who were ordained before me, namely, Dr. Harper, Mr. Parlane, Mr. Hardie of Kinghorn, Dr. Bryce of Belfast, Mr. M'Rae of Glasgow, and Mr. Cairns of Stewarton; and all of these are either altogether retired or are doing but half duty. The only thing, however, that is singular in the case of my jubilee is in connection with the circumstance that

my father before me, in the same charge, not only reached the completion of his fiftieth year, but overpassed it by twelve additional years. I know of no other instance in which father and son in succession, and in the same congregation, occupied the pulpit for such long terms. It shows either that Bristo congregation is a very desirable and peaceable one, where one would like to remain, or else it shows that no other congregation had the sense to covet our gifts and tempt us away from it. During the fifty years of my ministry what changes have taken place,—changes in things both ecclesiastical and civil, in religion and politics, in trade and science and art! What changes in the churches, in their number, their architecture, their worship, their tastes, their liberality in giving in support of the gospel and for missions! and what changes among the ministers! As I have said, every pulpit in this city has been emptied since I was ordained. Old Sir Henry Moncreiff died a few months after my licence as a preacher. I remember him well with his firm step, his intrepid countenance, and his aristocratic air. Among the ministers who were in their vigour and prime when I was ordained, there were some very distinguished men :—in the Established Church, Dr. John Inglis, the leader of the Moderates, a man of not very prepossessing features, and not very gainly voice or manner, but hard-headed, logical, and politic ; Dr. Andrew Thomson, of St. George's, one of the best platform speakers, and certainly one of the most powerful debaters that ever appeared in a church court; Dr. John Lee, afterwards Principal, a man of multifarious learning, by birth a Seceder, and who obtained a great part of his theological education at the

Selkirk Hall, under our Dr. Lawson; Dr. Henry Grey, Dr. Gordon, and Dr. Muir, all of them first-class preachers; —among the Dissenters, Dr. John Jamieson, author of the *Scottish Dictionary;* Dr. M'Crie, the biographer of Knox and Melville; and Dr. John Brown. It is a pleasure to recall even the names of these men. All of you have some knowledge of those of the generation that followed,—Cunningham and Candlish, Guthrie and Bruce, French and Johnston, M'Gilchrist and Finlayson. These men were burning and shining lights, and many rejoiced for a season to walk in their light. I speak not of any who survive, and who still shed lustre on our churches. But when I think of the remarkable gifts of those whom I have named, and of their deserved popularity, I sometimes wonder that I was able to keep even the face of a congregation. It was much the habit of many good people in the Establishment at one time—I do not know how it is now—to run from church to church in crowds after every new man; for every new man was the greatest man who had ever appeared. Ministers like myself were in such circumstances fain to comfort themselves with the proverb, 'Every dog has its day.' I do not think that the custom to which I refer was very prevalent at any time among ourselves. The choice and support of a minister by his own people has a powerful influence, I apprehend, in attaching them to him and to the congregation which he serves. At all events, I must give mine the praise of stedfast adherence to me and to one another amid many outside changes. And I may add that my hands have always been well held up by a wise and good company of elders. When I look back upon my career it is with very

mingled feelings. This is not the place nor the time for making confession of shortcomings and sins which are for the ear of God alone, and in the secret closet. But I suppose that all of us who have lived for any considerable time are ready to think that, if we could only be permitted to begin and live life over again, with the experience we have acquired in the course of it, we should live it to much better purpose. I at least, speaking as a man, imagine that I could, so as to correct many errors, avoid many snares, and perform better every duty. All such imaginations, of course, are vain. The past can never be recalled. And mere experience is not enough for us without heavenly aid. But amid many defects mourned over, I bless God if I have been an instrument of saving good to any soul; it has been through His grace enabling me, and because I constantly proclaimed the doctrines of the Cross. I may say that, although as a rule I have shunned platform and public religious work, I have always taken my own share in synodical and presbytery business; but I have given a vast deal more time and strength to the edification of my own flock than to any cause that had a less direct claim upon my attention. Perhaps, therefore, my case is a proof that a man with ordinary talents, and very moderate attainments, if upon the whole he do attend to his duty as a minister, will not fail of a measure of respect on the part of his fellow-men and of a measure of success in his vocation. Now, sir, it is a difficult thing for a man to speak with entire propriety about himself, and I have been led inevitably to speak on that subject. I would therefore now conclude by reminding my junior brethren that, as a fifty years' ministry is the exception,

not the rule, it will be their wisdom to work with diligence the Lord's work while He is pleased to spare them. Long before the fifty years have come round, you may be called to give in your account. If you are faithful while your days of opportunity last, however many these be, or however few, you will by no means lose your reward. Let me warn you, however, that a judgment-seat does not appear less awful the nearer that one approaches to it; and that, whatever amount of labour or even of suffering in the cause of religion any one has to look back upon, nothing will effectually support an awakened soul in the prospect of eternity apart from a believing view of the rich mercy of God in Christ. One word more and I have done. There are four things that I desire this day to be specially thankful for:—First, that I have been allowed for half a century to preach to my fellow-sinners the unsearchable riches of Christ; secondly, that my people are not yet utterly wearied of me, but rather glad to see me occasionally in that place where I have so long stood to plead with God for men, and to plead with men for God; thirdly, that in the kind providence of God I have been granted a colleague and successor who every way satisfies and pleases me, and under whose able and attractive ministrations the congregation is edified and grows in number daily; and finally, that though the friends and acquaintances of my early years have, most of them, gone to that 'bourne from which no traveller returns,' yet I am not left destitute and friendless; I am surrounded by 'troops of friends' and well-wishers, as the present company sufficiently attests. When I think on these things, and then consider my own unworthiness, I am lost in wonder, gratitude, and praise.

JUBILEE SOIREE.

On the evening of the same day (October 17, 1878) the most important of the series of meetings in connection with Dr. Peddie's Jubilee was held in Bristo Church, which was filled to overflowing with an audience that showed a hearty interest in all the proceedings. The Rev. George F. James, the junior minister of the congregation, occupied the chair. Congratulatory addresses were presented to Dr. Peddie from his presbytery, his session, his congregation, and ministers and students who had sat under his ministry; and he at the same time received a more substantial token of the good-will of his friends, in the shape of testimonials amounting in value to £700.

After the assemblage had joined in praise and in prayer, which was offered up by the Rev. Principal Harper, the Chairman said—I prize very highly the great privilege of presiding over this very large and interesting meeting, for which honour I am indebted solely to the official relation which I sustain to the congregation and to Dr. Peddie, and not at all to any fitness on my part to fulfil the duties of the chair. It would therefore be most unseemly in me to occupy much of the precious time at our disposal this evening. And further we are to listen to such a formidable array of speakers, besides the musical portion of the programme, always so pleasing, that one of the attractive features of the speeches to-night will doubt-

less be their judicious brevity, and in this matter it is most becoming that the Chairman should set a striking example. Considering the amount of work we have to get through this evening, I am sure the various speakers will content themselves with only paying tithes, as it were, out of the store of good things which they have in their hearts to say regarding him whom we are met to honour. And, therefore, though I easily could, and gladly would, speak for a whole hour, yet I will be satisfied with about a tenth of that time. And this brevity is all the more fitting for me, seeing that my acquaintance with Dr. Peddie is but as it were of yesterday, while there are many around me who can speak of him out of the experience of many years, or even of a life-long intimacy.

We are met together to-night on a peculiarly joyous occasion. The very word 'jubilee' awakens thoughts and feelings of gladness and of mirth. Among the Jews of old, the jubilee year was an exceedingly happy time. It came crowned with many rich blessings, bringing glad tidings of rest for the weary, home for the wanderer, liberty for the captive, and restoration of property to those who had been reduced to poverty and want. Hence, when the glad trumpet of jubilee was sounded, the land of Israel was filled with joy and singing.

And though we have no such glorious and happy year of jubilee now, since the whole Christian dispensation is the true spiritual year of jubilee, the acceptable year of the Lord to those who have the grace to enjoy its blessings, yet even the jubilees we do observe in the Christian Church, in honour of the aged and faithful servants of the Lord, have much about them that is gladsome and joyful.

It is true, indeed, that on such an occasion it is not all joy,—the celebration of a jubilee has its tinge of sadness,—for there is no cup of earthly joy, however sweet, but has its drops of bitterness, and there is no bright thing in this world without its dark shadow. Still I wish, in the few remarks I have to make to-night, to present some little of the bright side of this most interesting occasion.

And is there not something very pleasing and very joyful about the completion of a long period of good, noble work well and faithfully done? We can sympathize with the manly joy of the honest, hardy toiler, who, when his day's work is finished, can look back and see that 'something attempted, something done, has earned a night's repose.' How much more truly, then, may we realize and share in the deep, pure joy of a spiritual workman who for half a century has done good and faithful service for Christ and for his fellow-men! To have been sustained and strengthened by the good hand of God, so as to labour for fifty years in the noblest and purest work to which the life of man can be devoted, is most assuredly well fitted to stir up emotions of deepest gratitude and loftiest joy. And such true joy must be felt in our minds to-night, met as we are to celebrate the jubilee of one who has done a long day's work, and has done it well,—who has studied and taught, and laboured and prayed, week after week, and year after year, that he might preach Christ to sinners, and bring sinners to Christ. It were vain indeed to expect that even the most faithful worker, looking back over fifty years, could avoid mingling regrets with his gladness, and yet with all this, surely the prevailing feeling should be one of thankful joy.

But not only is there great joy in looking back over long years of useful service faithfully done, there is also this other source of gladness in a jubilee such as this, that the old and toil-worn servant of the Lord then in some measure receives the reward of his labours in the esteem and affection, the congratulations and the praise, of the good and the worthy who have received blessing from his ministry, or who have been his fellow-labourers in the field. To the runner in an earthly race, the wreath of triumph and the ringing shouts of applause from surrounding spectators afford no common joy. How deep and pure, then, must his joy be, who, having run well the Christian course for half a century, has then crowding around him his devoted people and faithful friends, all eager to place wreath after wreath upon his honoured brow, and to cheer and gladden his heart with their applauding words and their fervent cry of 'Well done, thou faithful servant of the Lord'!

But there is another, and a higher and purer joy still, springing from the hope and confidence which the aged servant of Christ may gladly cherish, that all these approving and grateful words and deeds of devoted and admiring friends are but the earnest of a far more glorious reward yet in store for him. The good and generous Master whom he has served 'is not unrighteous to forget his work and labour of love which he has showed toward His name.' And, therefore, even after the sound of the earthly praise has become faint and has died away, there will still remain the 'Well done' of the Son of the Highest, the crown of life, the palm of victory, and the unfading and everlasting inheritance of glory and of joy.

Such things as these make the jubilee of the servant of Christ an event fraught with the purest and highest joy. And sure I am that it is your wish and prayer, as it is mine, that my beloved colleague, Dr. Peddie, may long be spared in health, and comfort, and usefulness, to enjoy his earthly honours and rewards, and that, when his life-work is finished on earth, he may have 'an entrance ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'

Before I close, perhaps I may be allowed to say, just in a sentence or two, how very happy I have been in my relation to Dr. Peddie as his colleague. Not even the shadow of a shade of unpleasantness has crossed our path while we have been working together as father and son in the ministry of the gospel. His gentlemanly courtesy, his Christian kindness, his genuine humility, his manly uprightness and straightforwardness, together with his almost womanly tenderness and consideration, have rendered my intercourse with him most genial and delightful. And all this has been enjoyed along with the most perfect liberty of individual thought and speech and action. With such an experience in the past, then, it may be confidently augured for the future that we will dwell and labour together in unity and peace and joy. And may God grant that for many, many years to come, Dr. Peddie may be spared to go in and out among the good people of old Bristo Church, with which his whole life and labours have been bound up.

The Chairman intimated apologies from a number of Dr. Peddie's well-wishers and friends, some of whom had designed to be present, but had from various causes been

unavoidably prevented,—among others, from the Rev. Mr. Croom, Moderator of the United Presbyterian Synod, and Rev. Sir Henry Moncreiff (both detained by illness), from Rev. Dr. Begg, Rev. Dr. Ker, Rev. Dr. MacGill, Rev. Dr. Lindsay Alexander, Dr. Alexander Paterson, (Glasgow), Mr. Duncan M'Laren, M.P., and Mr. Crum Ewing, M.P.

The Rev. Dr. THOMSON, Broughton Place, presented Dr. Peddie with the following address from the Edinburgh Presbytery :—

EDINBURGH, *October* 17, 1878.

REVEREND AND DEAR SIR,—It is with the greatest cordiality, and with entire unanimity, that, as a Presbytery, we congratulate you on having completed the fiftieth year of your labours as a minister of Christ. It is given to comparatively few to live through half a century of pulpit and pastoral work; and it must be with mingled feelings of sadness and gratitude that, in looking back upon the past, you see it strewed with the recollection of so many departed friends and fellow-labourers, while you continue unto this day. Like your singularly venerable and gifted father, in whose footsteps you have so honourably followed, you have been allowed to grow old, though never weary, in the Lord's work. The causes for our congratulations and thanksgivings on your behalf do not stop here. In the case of the greater number of those who reach their year of jubilee, we have to mourn over greatly enfeebled strength and impaired mental vigour. But not a little of your physical strength remains, and your intellectual force and activity seem scarcely abated. Through all the long

period of faithful toil and watchful care in the able pastorate of an important city congregation, rich in an honourable history, you have lived in the sight of your people and of the general public with unblemished reputation and universal respect; and, as passing events testify, the attachment of your people continues warm and cordial. We glorify God on your behalf. As a Presbytery, of which you are now one of the oldest members, we have to express our deep sense of the fidelity and constancy with which you have attended on our meetings and taken part in our deliberations. Your great and natural soundness of judgment led to your being listened to from the first with respect and deference; your long experience has enabled you to speak with increasing authority and influence; and, on occasions of divisions and perplexity in congregations, your wise and moderate counsels, accompanied by Christian feeling and courtesy, have, in not a few instances, helped much in healing dissension and in bringing back a lasting and solid peace. The good of our denomination has always been a matter very near to your heart; and we cannot refrain from recording in this address our admiration of the fidelity and fearlessness with which, in times of danger to the Church, you have borne your testimony against threatening evils. And even at the risk of temporary misunderstanding and abuse, you never shrank from an unpleasant duty where you saw it to be a duty, or allowed yourself to be influenced by 'the fear of man which bringeth a snare.' Beloved father and brother in Christ, we give thanks to God in your behalf this day. We bear glad testimony to the wisdom, the ungrudging, unostentatious labour, the undeviating honour, the oblig-

ingness, the brotherly kindness and charity, with which you have gone in and out among us during a period in which almost every one that belonged to our Presbytery when you entered it has passed away. We earnestly desire that the period of your removal from the midst of us may yet be distant, and our prayer is that, when that period comes, an abundant entrance may be ministered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ.

ROBERT SMALL, *Moderator.*
WILLIAM BRUCE, D.D., *Clerk.*

Dr. Thomson, in presenting the address, said that the events of this auspicious day had proved how deep and widespread were the sentiments expressed in the address. After having stood before a large and observant public for more than half a century, Dr. Peddie was before them that night with unblemished reputation, and with an honoured name; and he ventured to affirm that scarcely anything could have brought together such a large audience but true, genuine, and long-tried worth.

Mr. JAMES PEDDIE, after a few appropriate remarks, presented the following address from the Session of Bristo Church:—

REVEREND DEAR SIR,—It is now fifty years since you took your seat as moderator of this session, and we beg to congratulate you on having been spared to occupy this honourable office for such a length of time.

Of those who then received you into the session not one remains. You have survived all those twenty godly

men who then watched over the spiritual interests of this congregation, but who have since, one by one, been called away from the Church below, to join, we hope, that great company which forms the Church above.

Since then, other twenty-two elected to the eldership have followed in their turn; and we, their successors in office, desire to thank the great Head of the Church for your continuance with us unto this day; for the large measure of good health which you have enjoyed; for the fidelity with which you have discharged the varied and responsible duties of the pastoral office among us; for the unblemished reputation you have sustained; and not least for your kind and courteous bearing towards us during these fifty years.

Throughout the long period of your ministry, the congregation has enjoyed uninterrupted peace, no root of bitterness having sprung up to trouble or defile us. This we attribute in a great degree to the wisdom which has characterized your intercourse with the congregation and session, you having never sought either to lord it over God's heritage or to intermeddle with matters which fell within the province of the congregation alone.

In session we have admired the gentleness of your rule; the wisdom and sagacity of your counsel; the consideration you have shown for the opinions of all its members, never obtruding your own views or seeking to enforce them upon us, but by wisdom commending yourself to all the brethren.

We have to thank you for the fidelity with which you have conducted your public services during these fifty years. Rarely absent from your pulpit, you ever sought

when there to set before us clear views of divine truth, teaching no new gospel, but the sound doctrine which was committed to you by faithful men, who set you as a watchman over this house of Israel.

While thus speaking of your pulpit services, we desire to remember most especially your expositions, exhortations, and addresses on communion occasions, when in the forenoon you, in the 'action sermon,' unfolded the divine scheme of human redemption, following this in the afternoon by the table address, setting before us, in words of tenderness and beauty, that love of Christ which passeth knowledge.

Many now among us, and we believe many more now in the upper sanctuary, have been gladdened by those precious truths which at such seasons dropped as the rain and distilled as the dew, making the feast to them most truly one 'of fat things, of fat things full of marrow.'

We desire also to remember with gratitude your diligent performance of pastoral duty. Besides prosecuting the work of regular visitation of all the families of the congregation from year to year, you have been most exemplary in the visitation of the sick and afflicted. Many a deathbed has been blessed by your presence, and many a mourning one cheered by the comforting words spoken to them in the time of bereavement.

And now, dear sir, in these and kindred works you have become old and grey-headed, and we cannot look for them being carried on by you as before; but we rejoice with you that these duties have not ceased to be discharged among us, the Master whom you serve having raised up one fitted in so many ways to bear the burden

and heat of them. We congratulate you on your having a colleague so willing and so able to help in every department of pastoral duty; and we pray that you may be long spared to see the good work of grace prospering among us; and at last, when you are called hence, may the divine salutation greet your ears, 'Come, ye blessed of my Father, inherit the kingdom prepared for you.'

(Signed) George F. James, *Moderator.*
James Peddie.
William Charles.
Walter Baillie.
Walter Gowanlock.
David Chisholm.
James Thin, *Session Clerk.*
J. Dick Peddie.
Robert Martin.
Robert Anderson.
James Morham.
John Paterson.
James Anderson.
W. O. Morrison.
William Paterson.
David Crawford.
George M'Arthur.
W. Turner.
James S. Nisbet.
Peter Pryde.
William Crawford.

The Rev. John T. Gowanlock, Stirling, presented the following 'Address to the Rev. William Peddie, D.D., on occasion of his Jubilee, 17th October 1878, by Ministers and Preachers who have sat under his ministry:'—

Reverend and Dear Sir,—We gladly avail ourselves of the opportunity which the arrival of your jubilee gives us to express in this way something of the warm interest we feel in the event, and of the deep feelings of veneration and affection with which we regard you. The present happy occasion naturally leads us to look back upon those times in the now more or less distant past in which it was our privilege to sit under your ministry, and brings vividly before us the remembrance of the great and precious privileges which we then enjoyed. We cannot forget, and shall never cease to be grateful for, your expositions of Holy Scripture, distinguished alike for clearness and judiciousness, for wide research, skilful construction, vigorous expression, and earnest practical application. We cherish the remembrance of the devout reverence for the word of God which you manifested in all your treatment of it, the anxious and laborious care with which you sought to discover and to make known the truth revealed in it, the prominence you ever gave to the great doctrines of grace, and the fervour with which you pressed upon your hearers the way of salvation through Christ Jesus the Lord; nor can we cease to wonder that you were enabled to maintain so regularly and for so long a time a standard of pulpit excellence so high and so rare. We are thankful to the great Head of the Church for the high honour that has been conferred upon you in being permitted during all these years to preach His word with so much power, and to instruct and edify so many of His people, and that you are still able, with mental faculties unimpaired and energy unabated, to declare the truth of the gospel. Of the other parts of your pastoral work it is

superfluous to speak; suffice it to say that we believe you have been in all respects a model minister, whose example and influence have been of much value to all who have enjoyed them. The deep interest you have taken in that Church of which you are a trusted and honoured leader, the earnestness and ability with which you have contended for her purity and progress, the liberality of your sentiments towards other Churches, and the zeal with which you have sought to promote the cause of union with them, are well known. These things, and, above all, your own personal worth, and the honourable and upright character with which you have adorned the doctrine of God our Saviour, have excited within us deep and abiding admiration, affection, and esteem. We have only to add our hearty congratulations on the well-earned honours with which you are this day crowned, and our earnest prayer that you may yet be long spared to us, and at length enjoy the reward of a good and faithful servant.

John Clark, Abernethy.
John Johnston, Stirling.
William Brodie, Lasswade.
John Cairns, Edinburgh.
William Ballantyne, Langholm.
Robert Henderson, Edinburgh.
William Johnston, late of Alexandria.
George M'Arthur, Edinburgh.
Peter Whyte, Denny.
Thomas Scott, Stonehaven.
John T. Gowanlock, Stirling.
William Galletly, Tillicoultry.
James Jeffrey, Glasgow.
J. Davis Bowden, Edinburgh.
James Craig, Willington Quay.

James George, Dundee.
Isaac Marwick, Kirkcaldy.
John Clark, Kirkcaldy.
Alexander Robertson, South Ronaldshay.
James Landreth, Brechin.
William George, Dunfermline.
James Simpson, Preacher.
John Howatson, Preacher.
John B. Alexander, Preacher.
John Porteous, Student.
Robert D. Shaw, Student.
Adam T. Landreth, Student.
James Stark, Student.

Mr. Gowanlock, after reading the address with the appended signatures, remarked that the list could not be regarded as complete, — many ministers having fallen asleep who had waited on Dr. Peddie's ministry, which, it was notorious, had a remarkable power in attracting earnest students of God's word. A jubilee was in any circumstances an occasion to excite emotion, but especially in the case of a man like Dr. Peddie, so distinguished as an expositor of Scripture, so devoted to the work of his calling, so loyal to the Church of his fathers, and to whatever he believed to be the cause of truth, so consistently upright and honourable in all his conduct, and withal so humble, so attractive, so loveable. This was the estimate formed of him by all who had been privileged to sit under his ministry.

The last address, that from Bristo Congregation, presented by ex-Bailie James Marshall, the preses, was as follows :—

Reverend and Dear Sir,—With feelings of the deepest respect and affection we desire to offer to you our congratulations on the completion of your fifty years' ministry among us. A minister's jubilee is not an event of frequent occurrence, and it is still more rare that one should reach, as you have done, his jubilee year, having served continuously in the same sphere, and that a large and laborious city charge. The interest of such an event is, in your case, greatly increased when it is considered that not only the years of your ministry but also all the years of your life have been spent among the same people. Born in the manse, and trained from childhood under the care of your father—whose memory is still revered, and whose influence is still powerful—in this congregation, you have been identified with it for well-nigh three quarters of a century.

The gracious hand of God has upheld you all these years, and, though fifty years of exacting work have to some extent impaired your strength, we are thankful to God that you are still able to perform the duties of the pastoral office with so much vigour and acceptance.

We acknowledge with devout gratitude the great privileges which we have enjoyed as a Christian congregation in connection with the gospel ministry, and we desire to feel deeply the responsibility which, in view of this, rests upon us.

When we consider the singularly interesting history of this congregation, the eminent and godly men who have presided over it,—especially when we reflect on the time, now nearly a century ago, when your father (whose jubilee it was also our happiness to celebrate) was ordained as its

minister,—the conviction is forced upon us that we have been long favoured and highly exalted in point of privilege, and it behoves us to look to ourselves, lest we lose the things which have been wrought among us by gospel ordinances so faithfully administered.

It would be difficult to over-estimate the influence which half a century of work in the ministry of the gospel is fitted to exert. Much of the fruit of such work may be seen and felt by us, but more—much more—must remain unknown to pastor and people till the day shall declare it. The living voice of the preacher, his Christian example, and his words of advice and warning must produce, directly and indirectly, a mighty spiritual influence, which will continue to operate longer and extend farther than we can tell, not only descending to the succeeding generations, but spreading in ever-widening circles through the operation of social intercourse at home, and in other and distant countries where the members and friends of the congregation have gone.

Among the many duties which devolve on a minister of Christ, the conducting of the public services of the sanctuary must ever occupy the first place. We gratefully record our united testimony to the appropriateness, fervour, and scriptural fulness of your prayers with the assembled congregation, and to the faithfulness with which, throughout your ministry, you have laboured to declare to us all the counsel of God. Especially would we particularize as a prominent feature in your pulpit work the sound, judicious, and carefully-prepared expositions of the divine word, which have promoted, in no ordinary degree, the edification and scriptural instruction of your people.

There are many here, and many in other parts of the world, as well as many that have fallen asleep, who will never cease to bless God that they were led within these walls, and who through eternity will look back with grateful interest to this church as the place where their souls were born again, and where they were so often privileged to draw the living water with joy from these wells of salvation.

But the pulpit ministrations are not the only duties which a minister has to perform, and we can look back with grateful recollection to the manner in which you have discharged your pastoral functions within the congregation. You have kept nothing back from us,—teaching us, not only publicly, but also from house to house. There are few among us but can recall with eminent satisfaction your seasons of visitation; and the sick, the aged, and the poor have, in their times of trouble, found you to be a friend indeed. Your presence in our homes has been itself a source of strength and consolation; and in times of bereavement, when the dark shadow of death has hung over the household, your prayers with us and for us have been a special means of grace.

It is well for a church when the precepts which are uttered in the pulpit are sustained by a consistent Christian walk; and we have always been able to look with admiration to the example which, as a Christian man and minister, you have set before us. We are witnesses how holily, and justly, and unblameably you have conducted yourself among us. You have indeed been an example to the flock; and we have been taught, not only

by what you have said, but also by your whole manner of life, how we ought to walk.

It would be an unpardonable omission if we were to pass by our obligations to you as a trusted friend and adviser. We have sought your advice and aid, not only as a congregation, but as individuals, in our times of personal and family difficulty and trial, and have had abundant occasion to recognize the clear and sagacious judgment with which you are endowed; and we feel that we have profited by the wisdom of the counsels which you have so often and so heartily given us.

We could refer, if any more words of ours were necessary or becoming, to other matters which have distinguished your ministry. We might point to the changes which have, during the last fifty years, taken place in our denomination, and might notice the services which you have rendered in connection with it, as well as with other branches of the Church of God. It is not necessary, however, that we as a congregation should draw attention to the part you have taken in the public work of the Church. We therefore content ourselves with saying that the stedfast and unwavering attitude which you have taken up with regard to Christian doctrine and practice, and the loyalty which you have at all times shown to your convictions, even when these were not in general favour, have drawn forth a very widespread tribute of admiration.

And now we desire to assure you of the love and respect in which you are held by us, and which we shall continue to entertain. We are grateful to you for your past ministry among us, and we cherish the hope that,

though your term of service has been long, God may yet spare you to us for many years. That during what remains of your life on earth you may continue to go out and in among us, breaking among us the bread of life, comforting the sorrowing, counselling the perplexed, and offering a pattern to all men, is our earnest wish and constant prayer.

We know that it gladdens your heart, as it gladdens the heart of every member of the Church, that one in every way so worthy is now associated with you in the ministry, and that, under the united efforts of yourself and Mr. James, the prosperity of the congregation has been not only maintained but largely increased.

We trust that now, when your labours are lightened and your anxieties are lessened, you may, in your declining years, enjoy the rewards by which faithful service ought ever to be followed; and when at last you are called upon to join the general assembly and church of the firstborn above, may you find that many souls have been given you for your hire. And when we who yet remain and those who have gone before are all reunited in the upper sanctuary, your highest joy will be to lay your crown at the Master's feet, and hear Him say, 'Well done, good and faithful servant.'

JAMES MARSHALL, *Preses.*
J. SIMPSON, *Treasurer.*

Mr. JAMES THIN then proceeded to present the testimonials to Dr. Peddie. He said — The services of this day, inaugurated by the noble sermon of one who is a prince among our preachers, on a theme so appropriate to the

present commemoration as that of believers 'serving their own generation by the will of God,' followed by the well-timed addresses of these representative bodies, deserves now to be crowned by some substantial tribute of regard to him whom the people this day delight to honour.

Celebrations such as this, commemorative of a fifty years' ministry, are, by reason of death, of rare occurrence in the annals of our congregations, and still more rare the cases in which that ministry has through all these changeful years been rendered to one people. But though rare in other congregations, the rarity does not pertain to Bristo, seeing that this is the second jubilee gathering which has taken place in our congregational history of one hundred and forty years, the first of these having been held in the Waterloo Rooms on the 9th August 1832, when a kindred tribute of respect was paid to Dr. James Peddie, who was then in the fiftieth year of his ministry—a ministry which, like that of his son, was all through rendered to this congregation.

I believe, in the history of the United Presbyterian Church, no such event has occurred as that of two ministers in succession being spared to continue in one congregation their active ministry throughout successive periods of fifty years. Additional significance and importance is thereby attached to our present gathering, seeing it is an event unique, not only in the history of our denomination, but probably in the history of other churches in Scotland.

The only thing in the history of the denomination which approaches this is in that of a congregation with which you, sir, are familiar,—viz. Brunswick Street,

Manchester,—where two ministers in succession lived to see their jubilee; but there was this marked difference that, as regards the first of these two,—Dr. Jack,—Brunswick Street was the third charge of which he was minister, while in the case of the second minister,—Dr. M'Kerrow,—he had retired altogether from the duties of the ministry some years before his fiftieth came round.

It is a curious conjunction, sir, that in two of the charges you have filled, your immediate predecessors in each should have been men who lived to see their jubilee; and I may tell you, sir, in confidence, that Bristo Church is famed for the longevity of its ministers, its first minister having laboured in the gospel for forty-eight years, the second for twenty years, the third for sixty-three years, while the fourth is now running his fifty-first year. Sir, you were a wise man when you cast in your lot with this patriarchal race; and I trust that eight and thirty years hence some one now present, though young in years, will then, in the vigour of manhood, rise and crown your grey hairs also with the garlands of jubilee, and show, from race to race, that if Bristo ministers are characterized for longevity, the usefulness of their lives is at length crowned with the grateful tribute of a leal and loving people.

Dr. Peddie's ministry having been exercised in conjunction with that of his father for seventeen years, their ministries became so interwoven and unified that the two might almost be regarded as one, and our minds are thus thrown back to an age so remote as one hundred years ago.

A century carries us back to the time when Bristo was a suburb near Edinburgh, when the only Burgher Meet-

ing-house for the capital was without the gates of the city; to a time when among its members were men who had been out in the '45 with that old iron-sided loyalist Adam Gib; to a time when our ancestral churches, alas! vilified and calumniated each other. How great have been the changes wrought within the last hundred years—a period more fertile in change than that of any other century of recorded history—changes not merely in the great outer world, but changes within this little world of ours! Congregation after congregation has sprung from the loins of Bristo; generation after generation of worshippers has come and gone; the manners of society have changed; the forms of religious observances have changed; the congregation continues, but the men and women who then composed it have all passed away. They have all been changed; but, while changes and revolutions have taken place in the great world without and in our little world within, yet, during this great reach of time, no change has occurred in the continuity of the gospel preaching here. Father and son have, without intermission, served their generation in this vineyard. 'Twas here

> 'They ran their godly race,
> Nor e'er had changed, nor wished to change, their place.'

The lamp which was lit here a hundred years ago has continued burning through all these years, and still shines with undiminished lustre. The elder of these servants of the Lord having long since gone to his rest and reward, we are now met to do honour to him who, by the good hand of our God upon him, continues with us to this day.

It has been said that there is nothing which our countrymen so much admire in man as fidelity in the

performance of duty; and if admiration is excited by the manifestation of such moral qualities merely as are implied in the fulfilment of duty, how much more should we admire this fidelity to duty when it is manifested in the highest sphere in which a human being can manifest it on earth, namely, in being ambassadors for Christ! This, sir, was the vocation which our fathers called your colleague to exercise in this place,—this was the office to which he was here set apart by prayer and the laying on of the hands of the Presbytery fifty years ago. How well, how wisely, how faithfully he has fulfilled this trust the addresses presented to him this evening fully declare; and were other evidence of his fidelity required, I would appeal to the membership now before me, to the many homes and hearts to whom Dr. Peddie's ministry has been a blessing and a joy.

For fifty years Dr. Peddie has occupied that pulpit, and proclaimed throughout the same message as that which Ralph Erskine delivered when he constituted the fellowship societies of Edinburgh into a congregation of the Secession Church in 1738,—'O Israel, thou hast destroyed thyself; but in me is thine help.' These two great foundation truths of Christianity, man's ruin by himself, and recovery by grace, have formed, from beginning to end of his ministry, without variation or turning, the staple of his teaching. The shifting winds of strange doctrines, the vain speculations and strivings about words to no profit, which minister strife rather than godly edifying, had no place in his preaching. To convince men that they were guilty, helpless, and undone, was the great burden which he felt himself commissioned to deliver, and to point out

to them the Lamb of God, who alone taketh away the sins of the world, the glad tidings which he was sent forth to publish. From this commission he has never swerved, and how successful he has been in this mission the day alone will declare.

But your colleague has been not only a teacher, he has also been a pastor among his people, having spiritual oversight of those committed to his care. In the fulfilment of this department of service he has been unremitting, not only in the usual rounds of visitation from year to year, but, in every known case of sickness, sorrow, or bereavement, he was there to cheer, to sympathize, to comfort and console, like the vicar of Lissoy—

> 'In duty prompt at every call,
> He watched, and wept, and prayed, and felt for all.'

Not only has he been faithful in preaching and visiting; but with an established reputation for sagacity in counsel, his own house has been resorted to by those who felt they needed this, and he has ever been ready to advise, direct, and help in perplexing circumstances.

Further, sir, in our intercourse with Dr. Peddie, we have ever found him to be a Christian gentleman. Courteous in a high degree towards those who treated him with that respect to which his office entitled him, he was able also to hold his own against those who would treat his office with rudeness or dishonour. In my long knowledge of him he has ever been what I call a manly Christian. He knew not what it was to crouch in order to win a member, or fawn to keep an adherent; he could no more fawn than he could fly; for when

duty seemed to him to call for rebuke, he could say, without flinching and without fear, 'Thou art the man.'

And yet withal he has been a modest man, timid and retiring almost to a fault. He did not push himself forward, he had to be pushed out. He never lowered the dignity of the pulpit to preach himself, but always strove there to hold up and hold forth His Master, as if he could say, 'Let me perish, if but Christ be glorified.'

Time would fail me to speak of the other congregational benefits reaped from the ministry of Dr. Peddie. Entering on his pastoral duties at a time when great discord prevailed, he has, by his prudent walk, overcome these disturbing elements, and our history has since been one of unruffled peace.

Outside of the congregation Dr. Peddie has sustained the public spirit of his predecessors in the loyal service which he has ever sought to render to our denomination. Early in his ministry, when our Church was reproached by those who then misunderstood its mission and its men, he stepped into the front, and with a chivalry which has never forsaken him when the character of our denomination was impugned, defended her from the charges of her accusers, and has lived to see these principles adopted by those who then said them nay. And ever onward in our history—in negotiations with the Relief Church for union; in the mazes of the Atonement Controversy, which threatened to rend our Church in twain; in the upbuilding of the United Church into the goodly fabric in which she now appears; in delegations to Continental Churches and societies, where his ability to speak and preach in another tongue led to his addresses being published in a

foreign language; in commissions of delicate inquiry to our mission stations abroad, where judgment and prudence were primary elements required; in conferences with our beloved neighbours of the Free Church for union; in short, in every committee where sound judgment, mature experience, business capacity, and *esprit de corps* were desiderated —his name has been a tower of strength, and the exercise of these gifts has largely helped to bring the United Church into that position which she now so proudly fills.

In these departments of duty as a pastor and a presbyter, Dr. Peddie has been a workman that needeth not to be ashamed; and for his fidelity to duty, and patient continuance therein, we are now met to do him honour.

When it was proposed that this celebration of the completion of fifty years' service should be accompanied with a presentation, the great majority of the members spontaneously and liberally responded to the proposal. In this they have been helped by old friends of the congregation who had removed from Edinburgh, and by others who appreciated the services rendered by Dr. Peddie to the Church at large. The ladies of the congregation, on hearing of the movement, and learning that there were no ladies' names on the committee, as if their lords had purposely left them out in the cold, resolved with their usual independence to act for themselves, and secure a presentation of their own, and a handsome silver salver has been purchased by them at the cost of £25. The contributions amount in all to the sum of £700.

It may be interesting to many here, and to Dr. Peddie himself, to know that among the contributors are some who were members of the congregation before his ordina-

tion, and who, signing his call, have waited through all these years upon his ministry. There is one at least who did not see his way to sign it, and yet has continued with us to this day. There are contributions from those who joined the church on the first communion after his ordination, and there are those who joined it at the last communion held within these walls, showing how wide-spread and general has been the sympathy with this evening's celebration.

This contribution of £700 is not so large as in other circumstances it would have been, the congregation being now under heavy pecuniary engagements, consequent upon the improved access and new hall, involving an outlay of upwards of £2500; but for this present burden the gift to Dr. Peddie would have been much larger. But I know he will estimate the offering not by the amount presented, but by the spirit of gratitude and admiration in which it is given him by his friends.

With your leave, sir, I will now read the inscription on this salver, and then present to him the gifts provided.

PRESENTED TO

THE REVEREND WILLIAM PEDDIE, D.D.,

BY THE LADIES OF

BRISTO UNITED PRESBYTERIAN CHURCH,

ON THE

OCCASION OF HIS JUBILEE,

WHEN HE WAS ALSO PRESENTED WITH £675

BY HIS CONGREGATION AND FRIENDS.

EDINBURGH, 17th OCTOBER 1878.

Mr. Thin continued, addressing Dr. Peddie — Dear Sir, —It is with much pleasure that I ask your acceptance of these gifts, consisting of a cheque on the Union Bank for £675, from members of the congregation and friends, and this silver salver from the ladies, in gratitude for the many and valuable services which you have rendered to them and to theirs, and in token of the esteem which they have for you as a minister, a gentleman, and a friend. I would they had been more worthy of your acceptance. In other circumstances they would have been so, but I know you will not estimate these at their commercial but at their intrinsic value, as representing in some degree the donors' high appreciation of your ministerial labours. While asking you, in their name, to accept of these, I desire also, in their name, to thank you for the services which you have rendered in days gone by, and to express the hope that the fruit thereof will be lasting and abiding.

And now, sir, that you are old and well stricken in years, we cannot expect these services to be continued with their former frequency; but whether at longer or shorter intervals you come among us, your presence will always be welcome, and your voice from time to time will gladden our heart. Though weakened by the infirmities of age, we trust you will yet have many happy days ere you be called hence; and when at last your sun shall sink beneath these hills of time, at that eventide may there be light, and in the morning of a better day may you awake, and see in the light of that sun that 'knows no setting'

> 'Those angel faces smile,
> Which you have loved long since, but lost awhile;'

and above and around there rise the voices of holy watchers singing, 'Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.'

Dr. PEDDIE, on rising to reply, was received with enthusiastic applause. He said—You will readily believe that it is with no ordinary feelings that I am with you this evening, and that I now attempt to address you. I am, indeed, overpowered, and, I confess, humbled, by the attention and kindness you have shown me. But I know that this great assemblage, and all those flattering things that have been said, are owing to no particular merit in me, but simply to the circumstance that I, in the mercy of God, have been spared for more years than many of my brethren, and that it has become of late a fashion to celebrate the jubilee of ministers by a public demonstration. In my case, no doubt, there are some circumstances that render it remarkable—perhaps, I may say, unparalleled, at least in our churches. It is certainly a rare, if not a unique, occurrence for father and son in succession to have attained their jubilee, and especially in the same pulpit. Yet, as you have heard, my father's ministry extended over sixty-two years and a half in this congregation; and I, on the seventh of this month of October, was permitted to complete my fiftieth year, thus making, when added together, the long period of one hundred and twelve years that we have had the spiritual oversight of you and your fathers. There have been other ministers in this city who have passed their jubilee; at present there are in this position four

individuals—the venerable Jonathan Watson, the Baptist minister; the no less venerable Dr. John Bruce, of Free St. Andrew's Church; Dr. Grant, late of St. Mary's; and my esteemed friend, Dr. George Davidson, of Free Lady Glenorchy's. But so far as I know, none have ever before spent fifty years of ministerial life in this city and in the same charge, with one exception, that of the late Rev. Dr. Jones, of Lady Glenorchy's Chapel, a man well known and highly popular in his day. I do not, of course, in this enumeration include Leith, otherwise I should have to mention my brother-in-law, Principal Harper, now in the sixtieth year of his ministry in the same congregation; and also the late Dr. Johnstone, of North Leith Parish Church, who attained to quite a patriarchal age. To all those who have offered me their congratulations on this occasion,—in particular to the presbytery, the session, the congregation, and the ministers who were brought up or who attended here in their younger days,—I beg to return my most grateful thanks. The esteem and affection which they have expressed towards me in their addresses I most cordially reciprocate. At the same time, let me say that self-knowledge and conscience will not allow my vanity to appropriate much that their kindness has dictated. Peculiarly gratifying to me was the address from my brethren of the United Presbytery of Edinburgh. Those who belonged to it at the period of my ordination have all passed away, excepting Dr. Harper and Mr. Parlane of Tranent. Among them were men of rare gifts and of the highest Christian excellence—Dr. Jamieson, Dr. Brown, Dr. Belfrage, Dr. Duncan, Mr. Comrie, Mr. Elliot, and others—men whom to know was to revere and love, men

who would have done honour to any Church. But every pulpit within the bounds of the Presbytery now has in it a new occupant. Some pulpits have had in them three, four, or five occupants in succession since I was enrolled among its members. I rejoice to think that, among those who now constitute the Presbytery, there are so many who are not unworthy of their predecessors. Let me say to my beloved brethren that I have esteemed it one of my greatest privileges to be associated with them, that I have been wont to enjoy greatly our meetings together in Presbytery and our friendly intercourse out of it. I have dwelt with them in unity and brotherly affection, and I think I have sought the peace of the Church. I know that I have failed often in my judgments in matters that came before us, and also in maintaining the right spirit; but so much the more precious to me has been the testimony they have given me of their esteem and love.

As to the session, it is not the same session that it was when I first sat in it. Every individual then belonging to it has long since been gathered to his fathers; and even of those who were added to it in the first election after my ordination, my brother, who is older than I, is the only survivor. To the old men who were in office under my father, and when I, a mere stripling, first presided over them, I look back with feelings of peculiar veneration. I often recall the personal appearance of the Steels, the Oliphants, the Simpsons, the Robertsons, the Griersons, the Laidlaws, the Saunderses, the Lauries, and others, of whom time would fail me to make mention. I had known them, and they had all known me from my childhood. Some of them had held me in their arms and

dandled me on their knees when a boy. And I know not how they ever came to regard, with the respect due to his office, one with whom they had been so familiar. Let me say, however, that during my whole ministry I have had a most united and peaceful session, and any success attending my labours has been in no small degree owing to the steady support they have afforded me, and their credit and influence with the people. They have been wise counsellors and faithful friends. Differences of opinion there have been among us,—it would have been strange indeed if there had not,—but the slight breezes that may at times have arisen to ruffle the surface of our meetings have never increased to a storm; divergence of views has never led to bitter strife; and we are not less at one among ourselves at this hour than we have been these fifty years during which I have gone out and in among them.

What shall I say of the congregation—a congregation with which my whole existence has been associated, and which has now presented me with such an affectionate address, and so substantial a token of its regard? I was born in this congregation, baptized in it, bred in it; my childhood and youth were spent in its old manse. I have seldom been absent from its worship for more than a few weeks at a time. From long habit, as well as from principle and affection, its interests must ever be dear to my heart. I have an hereditary interest in it, derived from a period far back in its history. It was founded in 1740 by a number of devout persons who were dissatisfied with the existing state of things in the Established Church, and who had espoused the cause of the four seceding

brethren. It so happened that my great-grandfather by my mother's side, William Smith, was one of them, and continued a leading man in the congregation and an elder until the day of his death. I know not, however, that the circumstance of being born in the congregation and a child of the manse was much in my favour when it was proposed to make me my father's colleague. I rather think that it operated strongly against the movement. A prophet is not without honour save in his own country and in his father's house. A cry was got up that patronage was about to be exercised on my behalf, and this was not without its effect. A considerable opposition to the movement in my favour was organized. The congregation, however, by a great majority, applied to the Presbytery for a moderation, which was granted. A call to me came out in due course, and it was signed by 862 members in full communion,—among whom were the whole of the session,—and by 141 adherents—1003 persons in all. I hold the original document in my hand, duly signed and attested by John Brown, moderator. It is to me an interesting, but a somewhat melancholy record—a roll of the dead rather than of the living. Of some whose names are appended to it I have no certain information; but so far as I can make out, the survivors still belonging to the congregation are reduced to twelve, and some half-dozen or eight who are disjoined from it, or are resident beyond its bounds. I have said that the call which was addressed to me was opposed by a considerable minority. It is a curious fact that the call which had been given to my father forty-six years before was also in the face of a very strong opposition, and was carried by what was then

denominated a 'scrimp' majority of only five votes. It issued in his case in the disjunction of those who were dissatisfied, and the formation of the congregation of Rose Street. It issued in mine in the disjunction of the dissatisfied, and the formation of what was originally the Cowgate, and is now the Infirmary Street congregation. It is pleasant for me to add that among those who were opposed to my settlement, but remained with us, I afterwards counted some of my most stedfast friends; and that I was very soon on such terms with those who left us that I was asked by them to give, and was happy myself to render, them not a little ministerial service while they were in a vacant state.

It was on the 2d of May 1827 that I was licensed as a preacher. There were on that day licensed along with me, among others, Robert Pollok, author of 'The Course of Time;' John Young, author of 'The Christ of History;' and John Pringle, of Elgin, then and still one of my most valued friends. It was on the 17th of April 1828 that I was called to the collegiate charge of this congregation; but a prior call had come out from the congregation of Monkwearmouth, in the north of England. In conformity with the law and custom which then prevailed, these two calls were taken before the Synod for decision, and the call from Bristo was naturally preferred.

To the 7th day of October 1828 I must now look back with very solemn feelings, for I then, by the laying on of the hands of the Presbytery, had committed to me the spiritual oversight of this flock. The sermon was preached by my father from 2 Cor. iv. 7: 'We have this treasure in earthen vessels, that the excellency of the power may

be of God, and not of us.' He also offered up the ordination prayer. I began my ministry next Lord's day by preaching from the text 2 Cor. iv. 5 : 'We preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake.' On the afternoon of the following Sabbath I lectured on the vision of the seraphim in the 6th chapter of Isaiah, in which, after the prophet had been touched by a live coal from the altar, the voice of the Lord is heard saying, 'Whom shall I send, and who will go for us?' And the reply is, 'Here am I ; send me.'

Thus from the very first I began a custom which I have seen good to continue to the present—a custom which was at one time universal in this country—namely, in the forenoon to lecture on certain books or passages from Scripture,—that is, to give an exposition of them in a continuous course,—and in the afternoon to preach on some topic or separate text of Scripture. The custom of expository discourse is, I think, calculated to be very profitable to both ministers and people, because, as has been well remarked, 'it constrains the minister to study those portions of the word of God which are hard to understand as well as those which are easier, and secures for the people greater breadth and variety in his public ministrations.' In this way, then, I have lectured over a large part of the Bible. In the Old Testament I have gone over a large part of Genesis, and some chapters of Exodus. I have lectured through the books of Samuel, and some portions of Chronicles, not a few of the Psalms, and some chapters of Isaiah and Hosea. In the New Testament I have expounded the four Gospels and the

Acts, some portions of all these more than once; all the Epistle to the Romans; several chapters in the two Epistles to the Corinthians; the whole of the Ephesians, Philippians, Colossians, and Thessalonians; the First Epistle to Timothy, and part of the Second; all Titus, Hebrews, and James; 1st and 2d Peter, 1st John; and the introductory chapters in the Revelation.

Of the manner in which I have done this, or in which I have fulfilled any part of my ministry, I say nothing. It is easy to speak of the external part of a minister's work, which is open to the observation of men; but the spirit, the motives and aims which actuate it, these determine its true character, and can be known only by the omniscient Judge. If one has properly weighed its responsibilities before entering upon the ministry, he will be led to say, with Paul, 'Who is sufficient for these things?' And if, when it is drawing to a close, he has the least sensibility of conscience, he will, on looking back on his career, see much in which he has been wofully defective and much that has been altogether wrong. One thing, however, I will say,—unworthy as I am, and defective as my work may have been,—that I have not sought, as many seem now to do, to tone down the doctrines of revealed religion, so as to make them less offensive to the proud mind of man. I have given forth to my people, not human speculations, but what I have found 'written in the volume of the Book.' Christ has been my theme—Christ and Him crucified. I have preached salvation by His blood, freely and fully offered to the chief of sinners in the gospel, and effectually applied by the power of His Spirit. And I have not, while

exalting grace, been guilty of neglecting works. I have inculcated morals, but on Christian principles and from gospel motives; for I accord with the sentiment so finely expressed by the poet—

> 'Talk they of morals? O, thou bleeding Love,
> The grand morality is love of Thee!'

Respecting the fruits of my ministry, also, I desire to say little. God has declared that His word shall not return unto Him void. I venture, therefore, to hope that through my humble instrumentality good has been done to the souls of some. But of the thousands who have at different times peopled these benches, and whose faces often rise up before my memory, how many have believed and turned to the Lord, how many have been built up in faith and holiness, how many are now in glory or on the way that leads to it,—as to this it is enough to say, 'the day will declare.' If, as my younger brethren in the ministry tell me in their very kind address, I was honoured to impart some instruction and profit to them who are now instructing and profiting others, that is a circumstance in which I greatly rejoice. How ardently do I desire that these brethren may all have a longer and brighter career than I have had, that they may be much more faithful and more honoured and esteemed than I have been, and that they may have a greater multitude for a joy and crown in the day of the Lord!

I have been speaking hitherto chiefly in relation to the past. Let me now, before closing, refer for a moment to the future. I cannot, in the ordinary course of nature, expect to serve you much longer in the gospel of God's Son. And if after so long a period of

service I should desire, before I be completely incapacitated by the advance of age, to enjoy some more rest than in the past, I do not think any one could find fault. Old ministers, like other old men, are apt to think that they can discharge the duties of their office as well and acceptably as when they were in their prime, and their friends sometimes do not like to tell them what they fear would be unwelcome truth. Against falling into any such delusion as this I would like in my own case to guard, by formally withdrawing ere long from the more active duties of my charge, while still retaining connection with you as your senior minister. This, I apprehend, is what can now be done safely, and without any detriment to the congregation. In the kind providence of God, we have been furnished with one who enjoys great and deserved acceptance with the congregation, and is in every respect fitted to carry on the work here better than I have done. I regard myself as greatly favoured in having had Mr. James associated with me in the responsibilities and cares of the pastorate. The success that has attended his labours hitherto has exceedingly gladdened me. I wish it to be known that, as a son with a father, he has served with me in the gospel. We have drawn equally in the same yoke, and not a shadow of uneasiness or of alienation has passed over our happiness. The congregation, I am glad to say, is in circumstances of great prosperity and comfort. We have lately had two objects secured, which I have long wished for, and which will prove to it a great advantage. An elegant and spacious hall and other premises, suited for prayer meetings, committees, and classes, have been built by us at large expense; and a new and wide access has been

opened to our place of worship, which in part redeems it from the reproach, common to it with almost all the other meeting-houses of the early Seceders, of having been set down in a shabby neighbourhood hidden from public view. I have no fear for the stability and continued well-being of the congregation. I hope and believe that, under the blessing of God, its future may be even better than has ever been its past. It has never had in it any of the great or noble, and but few of the very rich. It has been made up of the humbler classes, with a goodly proportion, no doubt, of the *bourgeoisie* or middle class, that class which forms the stay and strength of every community. It has also been to a considerable extent what might be called a family congregation, having in it many who are linked together by social ties, not a few of them being descendants of those who were its original founders, or who joined it in later but still distant times. I believe that it has contributed its own fair share to that influence for good which goes forth into general society from every congregation of the same order, leavening it with moral and religious principles of incalculable value. May it long continue to send forth the same influence, and in a mightier degree! It has been blessed hitherto with sagacious and faithful leaders, men who have 'had understanding of the times, to know what Israel ought to do.' As they one after another pass away to their rest, instead of the fathers may there come up the children! It needs not the gift of prophecy to foretell that ere many generations have come and gone great ecclesiastical changes will take place in this country. But whoever may be affected by such revolutions, may this congregation abide faithful to Christ

and to truth! Even now there are evils impending over the Churches, or already felt by them, of which our predecessors knew nothing. Christianity itself is now persistently assailed more openly than in any former time, and from the opposite poles of rationalism and sacerdotalism, of infidelity and Popery. I believe that those dark clouds which have for some time been gathering and threatening overhead will yet pass away, and leave our sky perhaps brighter than ever. The Head of the Church lives and reigns. But if in His mysterious providence a blight is permitted to fall upon any portion of His professing Church in this land, it is my fervent wish and prayer that this corner of the Lord's vineyard at least may remain unscathed, and that there may rest upon this people, upon themselves, their families, their office-bearers, and church ordinances, the precious dew that descended upon the mountains of Zion, and, in order to this, that the doctrine taught and professed and believed with the heart be that of the apostles, of the Reformers, and of our Presbyterian fathers, even the doctrine of grace reigning through righteousness unto eternal life by Jesus Christ our Lord.

Before sitting down, let me in the strongest words I can command repeat my thanks to the congregation and the other friends for the handsome gift they have presented to me; and, in particular, let me express my thanks to the ladies, always zealous in whatever concerns the cause of religion or the honour of the congregation, for the active part they have taken in this matter. I thank you all for what you have done, 'not that I desired a gift, but I desired fruit that might abound to your own account.' The Lord make His grace to abound towards

you all, and my God supply all your need according to His riches in glory by Christ Jesus.

The Rev. Dr. RAINY, Principal of the New College, said—I need hardly say how much pleasure it gives me to take part in this remarkable celebration. But I am sorry that the absence of some friends, the state of whose health prevents them from fulfilling their purpose of being with us to-night, has the effect of putting me in a position of prominence which I should have been glad to see them occupy. However, I count it a great privilege to be here, listening to the proceedings, and looking on the animating spectacle of such an audience. I join with all who have spoken, in congratulating Dr. Peddie. He has expressed himself in terms of touching grace, and with an accent of sincerity which none could mistake, to the effect of repudiating for his part, as the fruit of friendly partiality, the praise accorded to him, and he has dwelt on the consciousness of imperfection and sin with which he looks back upon the past. That we can well understand. But while we listened with deep respect to the view that he put forward in those forcible words, we feel not the less how much there is to thank God for—specially in that he has granted to our venerable friend much honour, and has made it our duty and privilege to honour the grace of God in him. It is no small thing to be maintained in a ministry of high usefulness and honour during all those years that have been dwelt upon to-night. It is no small thing to have laboured in a great congregation, accompanied and crowned from stage to stage by tokens of usefulness, and by the confidence and love of a people, and to have,

along with this, the cordial admiration and regard of good men generally throughout the community. One thing has struck me to-night. Meetings more or less partaking of the character of this one are held from time to time; but of all of these that I have attended, I must say this one has impressed me with a refreshing sense of reality—of hearty sincerity as opposed to mere rhetoric and talk. The tributes paid may have exceeded Dr. Peddie's estimate of his own deservings; but no one, I think, who has been present can doubt that they have been thoroughly honest and sincere. Well, when this has endured from year to year through a long life, and has led up to a celebration like what we see to-night, there is, I say, much to be thankful for. Time has a searching office to discharge in its trial of men; and when God's providence and grace carry a man in a position like our friend's through it in safety and honour, it is not only he that has cause to be thankful, but much more, I believe, others. Such lives, so lived, are an incalculable part of the influence for good on which the well-being of the community depends. It is not merely the goodness, however good, the efficiency or impressiveness, however great, of each single effort and service, that tells most in the end. It is when, in addition to all that, there is the consistent continuity, the durable moral and spiritual force, which makes a man loved and trusted, and builds up a whole life that has a clear prevailing meaning. I congratulate this congregation—I congratulate the United Presbyterian Church—in connection with all this evening brings before us—on the strength for good which it represents and embodies. I can wish nothing better to each of the Churches and to the

whole community, than that we may have such instances multiplied. We who have been taking part in the proceedings are, I am sure, both stimulated and encouraged. Dr. Peddie has all those

> 'things which should accompany old age,
> As honour, love, obedience, troops of friends.'

And, besides these, he has better promises and a higher hope. We rejoice with him and you. We pray for his continued and increasing happiness and usefulness. And we trust that this celebration, stimulating congregational memories and aspirations, will prove an epoch of increased profit and increased fruitfulness for the congregation also.

The Rev. G. D. CULLEN said—It is but a mite I have to contribute to this treasury of congratulation into which the rich have cast in of their abundance, but I bring the salutations of a neighbouring church which rejoices in your joy. A meeting held in Augustine Church last night authorized me to say for them that they sympathize with you in this happy celebration. I feel thankful to the committee who have made arrangements for these proceedings that I have any opportunity of expressing the personal regard I have long had for Dr. Peddie, and the feelings with which I cordially join in this singular jubilee. These feelings are enhanced by my early recollection of his revered father, and my admiration in the retrospect of the steady pace with which he has made full proof of his ministry.

The Rev. Dr. W. H. GRAY, of Lady Yester's Church,

said—I have much pleasure in being here this evening. Even if I had been a stranger, I would have felt, from what I have seen here and at the former proceedings of the day, that Dr. Peddie is wrong in regarding this simply as a matter of course because certain years have elapsed, and the ministerial year of his jubilee has come. That might account for some of those proceedings, but not for all of them, and certainly not for the enthusiasm and affectionate warmth that have characterized them. There is a ring about these addresses, there is a heartiness in the whole movement, that show us, and ought to show the hero of the day, that it is a great deal more than the advance of his years that is recognized in such a splendid gathering and such a unanimity and cordiality of congratulation. There is a modesty as well as a vanity that keeps us from seeing ourselves as others see us. And if I were asked what it is we see in our friend and father that he does not see so well in himself to account for the fact and the tone of this day's proceedings, I would say that it is a remarkable union of Christian principle, of real earnestness, and of sagacious wisdom in his public life, and in his private character of Christian worth and genuine humility and almost womanly gentleness. We may not, we do not, all agree with him in his views on public questions, but we all respect his sincerity, admire his talents, and judgment, and business qualities, and feel that while he acts in a manly way, according to the faith that is in him, he does not infuse any element of bitterness or personal animosity into his sturdy contendings. It is a remarkable fact—and I as a Churchman cannot help noticing it—that though Dr. Peddie is a staunch and a consistent Voluntary,

he must be a great deal more than that, or some of his statements, and some of the language addressed by others and to him to-night, would have grated on my ear as a minister of the Established Church. But so much has there been for him to speak of, and for others to think of in connection with him, in which we all agree, that no sectarian standpoint has been taken; and Dr. Peddie has stood before us, not as the champion of a sect, but as a Christian, a gentleman, and a friend, to whom all of us on common grounds and from our hearts are proud to show our admiration, regard, and love.

I must be permitted to add that, knowing the difficulties of an Old Town charge, I feel that I can speak strongly of what Dr. Peddie must have been and done, in the pulpit and out of it, during the week and on the Sabbath day, all these fifty years. There are churches that can scarcely be emptied or kept empty, be ministers as inefficient and as unpopular as they may. There are also churches that can scarcely be filled or kept full, however efficient and popular the ministers may be. And when I consider the situation of Bristo Street Church, the changes in the Old Town and its population, the suburban churches yearly reared in connection with all the denominations, and naturally, and almost necessarily, drawing our Old Town members and families away, and other such circumstances, I am amazed to know that the roll of your membership now is actually greater than the membership which fifty years ago signed the young minister's call. I need only say further that all along Dr. Peddie and I have been good friends and neighbours. And as I am getting now to be an old minister myself, I feel a peculiar interest in

these jubilee proceedings; for I need hardly say that your handsome present to your minister is a kind of 'Voluntary movement' which every Churchman approves of; and I daresay I may add, for my Dissenting brethren as well as for myself, that, in regard to such a presentation as this, none of us would object to be presentee.

The Rev. JOHN PRINGLE of Elgin said—It affords me no ordinary pleasure to have it in my power to be in attendance at this meeting, feeling as I do, on many accounts, the liveliest interest in the proceedings. A minister's completing the fiftieth year of his pastorate is an exceedingly rare occurrence. It is instructive and affecting to remark that while there are at present on the roll of the United Presbyterian Synod well-nigh 600 ministers, there are only seven of these that have completed the fiftieth year of their ministry. The oldest of these (in respect of the term of ministerial labour) is the Rev. Principal Harper, who, while in the sixtieth year of his ministry, has to the great delight of all of us been able to be present this evening, and to take part in the proceedings, while the youngest of the seven is the senior pastor of this congregation.

A minister's jubilee is fitted in various ways to awaken impressively solemn feelings; but it is at the same time a joyous occasion, and is truly of a jubilant character where there has been the diligent, faithful, and efficient discharge of the public and private duties of the ministry, as has been in the case of the estimable Christian pastor whose jubilee is this day being celebrated. In the addresses which have been read since we met, and the speeches

which have been delivered, mention has been made, in terms of merited commendation, of many and various excellences possessed by him, and most readily am I prepared to subscribe to what has been noticed in this way, more particularly in commendation of his luminous expositions of Scripture, his faithful exhibition of gospel truth, his diligent discharge of private pastoral duties, his earnest contendings for 'the faith once delivered unto the saints,' and the uniform consistency of his deportment. There is, however, another excellence of character to which I can bear ample testimony as possessed by him—an excellence which is a bright ornament of character, and tends greatly to recommend and endear its happy possessor, and that is, stedfastness of friendship. It has been my honour and happiness to be on terms of intimate friendship with him during a very long period. Well-nigh sixty years ago our acquaintance with each other commenced. It took its rise partly from my coming in an early period of my life, and continuing for a very considerable time thereafter, to be in regular attendance on the valuable ministrations of his aged father, and partly from our attending, during the same years of preparatory study for the work of the ministry, the University of Edinburgh, and afterwards the Theological Hall, under the venerable Dr. Dick.

As stated by him in the admirable address delivered by him this evening, we were, along with several others, licensed as preachers of the gospel by the Presbytery of Edinburgh on the same day, the 2d May 1827. It delights me to think that while so long a period has elapsed since an acquaintance commenced which soon

ripened into close friendship, there has never occurred the slightest alienation of feeling between us, even for one hour. And I may add that, in all our long-continued intercourse, he has ever shown himself, in word and speech, the consistent Christian man and Christian minister.

There are, as may well be supposed, many interesting recollections that occur to my mind this evening, and which I might be prepared to make mention of, did time permit, but I shall not enlarge. Most cordially do I congratulate my esteemed and beloved friend on his having completed the fiftieth year of his ministry, and under circumstances peculiarly pleasing,—more particularly in respect of the measure of bodily health and mental vigour enjoyed by him in advanced age; in respect of the greatly prosperous state of the congregation to which he has ministered during so long a period; and in the perfect harmony so happily subsisting between him and his estimable fellow-labourer, who, 'as a son with a father, serves with him in the gospel;' and most fervently do I desire that, if it be the will of God, he may still be spared for some years longer for further and even more abundant usefulness, and that, when the time shall come when he is called to quit this earthly scene, he may 'finish his course with joy,' and, welcomed by his blessed Master as a 'good and faithful servant,' may 'enter into the joy of his Lord.'

Professor CALDERWOOD, after referring to the pleasure he had in being present on the occasion, said that he considered that Bristo Church gave one admirable proof of the power of Dr. Peddie as a leader of others, in the large

measure in which the family feeling existed and was perpetuated in the congregation. This was illustrated in the large representation of his own connections, whom the honoured minister had the satisfaction of seeing around him. But their presence in such force was only an index of a general state of feeling among the members of the church. The members of Bristo were noted for showing a true acquaintance with each other, and interest in each other's welfare, which are true excellences in a Christian church. In joining with the congregation in the rejoicings of the evening, he was impressed much by the fact that in the Presbyterian Church there is unity of responsibility, and work, and rejoicing, belonging to minister, elders, and members. This secures a unity of feeling in the joy which appeared at a minister's jubilee. It was not felt as if the minister were a man apart, who by his office was separated from the people when dedicated to the ministry of the gospel. On the contrary, every member recognized that the work of testifying for Christ was not only a work performed in their interests, as they sat to listen, but a work in which every one of them had a part—in the successful accomplishment of which they had a share, and therefore they found a common ground of rejoicing along with the minister of their choice, who had been privileged to bear the burden and heat of the day.

Mr. J. Dick Peddie, in moving a vote of thanks to the speakers, called attention to the fact that among them were representative men of the Established, Free, and Congregational Churches, as well as United Presbyterians, their presence testifying to the sense which the Christian

community entertained of the life-work of the revered minister of Bristo Church.

Votes of thanks were also passed to the very efficient choir, led by Mr. Hogg, the congregational precentor, and to the Chairman, after which the Rev. D. Williamson, Queensferry, pronounced the benediction.

SERMON

PREACHED BY THE REV. W. H. GOOLD, D.D.,

OCTOBER 20, 1878.

'Days should speak.'—Job xxxii. 7.

It has been remarked with justice, and by a good authority, that 'no poet, not even Shakespeare, has ever conceived a theme of such vast importance and of such universal interest as that which forms the subject of the Book of Job.' Whoever was the author of this book, he deals with his subject in a manner which justifies the eulogy bestowed on his production as 'the very noblest of poems.' It is the great problem arising from the inequality of human condition,—the distribution of the honours and pleasures of this life meanwhile, on some principle irrespective of human character, seeing that the righteous are often depressed, while vile men are exalted, that the latter enjoy a measure of ease throughout life, while the former oftentimes have to endure, not privation merely, but persecution. It would be foreign to our immediate purpose to detail the course of thought and reasoning here pursued, in order to find and give rest to the mind under the perplexing anomalies of providence. Suffice it to say that we are made to realize distinctly the limitation essentially connected with all created mind, through which it cannot be expected to grasp the myriad intricacies and issues of the divine administration; and more especially we are taught to meditate on the character of God as

absolute in sovereignty, in wisdom, and in righteousness, and instead of impeaching the divine nature on the ground of divine providence, to take the wiser and humbler course of interpreting divine providence in the light and by the help of the divine nature. On account of the greatness of the moral lesson it teaches, as well as the artistic genius of the form in which it is conveyed, this book has been pronounced 'incomparably the grandest and noblest poem that any language or literature can boast.'

Nor do we pause to consider the stage in this wonderful argument at which the remark embodied in our text occurs. Job has been arguing that the extremity of his woe does not prove that in guilt he surpassed his fellow-men; but in this vindication of himself he resorted to considerations which seemed, in the judgment of his friends, to impugn the equity of God. Eliphaz, Bildad, and Zophar seek to convince Job of his sin, as if the greatness of his sin should account for and reconcile him to the greatness of his sufferings. In the judgment of young Elihu, they fall short of what was needed to confute and humble Job. It was not enough to prove him guilty: his special guilt must be brought home to him, in reflecting blame on God in order to maintain his own comparative innocence,—not his innocence absolutely, but his innocence as not guilty beyond most men, because suffering beyond most men. Elihu begins modestly enough, but, with the impetuosity of youth, he kindles as he proceeds into an intensity of language somewhat inconsistent with the modesty of his primary utterances. He differs from the three other friends who had been

arguing with the patriarch of Uz, inasmuch as he rejects their leading position that suffering in this life is a necessary indication of the measure of guilt. But he holds that Job should accept his sufferings as just, should feel that in his inherent sin there was sufficient ground for all his sufferings, should make use of them as a divine corrective of sin, and cease his remonstrances against the procedure of the Almighty. All true so far, but it does not meet the real and precise difficulty in the problem,—it is no explanation of the mystery involved in an occasional excess of suffering in the case and experience of the righteous. The solution of the problem seems to be in the addresses ascribed to God in the end of the book, affirming, first, that God has a right to do what seemeth to Him good, and, secondly, that He may have reasons for His procedure beyond the capacity of finite mind to apprehend.

The words of our text are the introduction to Elihu's address. In one sense they do not come to us with the authority of inspiration. They are inspired, in the sense of an authentic record of what Elihu spoke; they are not necessarily inspired as divinely authoritative, any more than the utterances of Satan, either to Eve or about Job. Nevertheless they are of weight and force, as an accepted aphorism based on general experience, and honoured with general acknowledgment. 'Days should speak.' The words are uttered as entitled to acceptance at once, as a maxim current in society, as involving a principle which Elihu would be last to violate, and which in present circumstances he is foremost in honouring,—all the more that his conduct as a young man in addressing his seniors on so grave a theme might be deemed inconsistent with

it. In affirming the duty of age to speak, Elihu intimates besides its right to be heard.

The deference due to the mature wisdom and experience of age might have been all the more a duty, an expediency, a necessity, in times before books had multiplied, before literatures were formed, before education had spread among all ranks in society. A man of culture and learning, with access to the best productions of the human mind in past ages, has doubtless a great advantage over others who may be many years his seniors, but who are shut out by scanty means and imperfect education from ancient and modern lore. The concession, nevertheless, however willingly made, must not be unduly strained. In circles of the highest culture, with every literary advantage, there are circumstances, there are questions, in which days still can speak with a voice of peculiar authority. Not only in some council of Greek warriors before the walls of Troy, and on the bright shores of the Ægean Sea, does some venerable Nestor lift up his voice and secure attention, specially because his years embodied nearly the lifetime of three generations; but even in the Church of Christ, respect naturally gathers round the hoary head of such an one as Paul the aged, or Mnason, the old disciple. Instead, however, of attempting to discover and assign abstract grounds on account of which it is still wise and dutiful to manifest some deference to a man whose experience in the ways of life has been long and varied, it will be simpler treatment if we deal with the question in regard to some concrete and special instance. The economy of providence itself sufficiently indicates and sustains the position that both youth and age have their

respective functions,—youth in its tendency to impulse and desire for progress, age in the caution and conservatism which long experience teaches. Let us welcome both as factors for the benefit and advancement of the race, even though both be liable to their own failings,—*youth* in its recklessness, as in the case of the young counsellors of Rehoboam; *age* in its obstinacy, as when Jacob would not part with his Benjamin for a season, that food might be secured for his household. If, however, we are to select a special case, why not that of a minister of the gospel, mature in years and experience, in regard to whom, as regards the great message he has to publish, it may well be affirmed, 'Days should speak?'

The subject naturally divides itself into two inquiries,—*first*, What are the elements which give weight to the utterances of age on behalf of the gospel? and, *secondly*, What are the aspects of the gospel which receive special confirmation from such utterances?

I. 1. In the case of a Christian minister who has been long spared to preach the gospel, there may be the element of *character*, clearly developed and thoroughly established, to give effect to all his public teachings. It has pleased God to commit the treasury of the gospel to earthen vessels,—men of like passions and infirmities with those to whom they minister in sacred things. The best of them, perhaps, are most keenly alive to their own shortcomings. Rapt into special fellowship with God, they feel most keenly their own insufficiency and unworthiness in the sight of infinite holiness. The son of Amoz on the wing of genius rose to a rare elevation in the prophetic litera-

ture of Israel. He was honoured, besides, with a peculiar disclosure of the divine majesty: 'Mine eyes have seen the King, the Lord of Hosts.' What was the effect upon his mind of all such gifts and privileges? He was humbled: 'Woe is me, for I am undone, for I am a man of unclean lips.' When any claim is preferred for any of the Lord's servants, on the ground of moral and religious worth, we do not overlook the frailty common to our race, and which they themselves would be the most ready to confess.

But, on the other hand, length of years offers a wide margin and basis on which to found some conclusion as to the real aims and spirit by which a man has been actuated in the course of them. If he fills an office, how has he filled it? How has he discharged the duties of his manifold relationships? How does he stand in the estimation of his brethren? If at times painful duties came upon him, in which he had to withstand alike the solicitations of friendship and the clamour of opposition, has he been true to principle and to his God? When trials darkened his earthly lot, has he adorned the doctrine of his Master by suffering patience to have its perfect work within him and upon him? A long course of years is almost certain to bring up occasions when he is thus tested. If, on the whole, through the good hand of his God upon him, he has stood the test,—a test repeated and prolonged for years, years far beyond the lifetime of most that know him,—it is impossible that a character so tested, so sanctified and matured, should be without influence in any civilized community. The moral sentiment of that community must be low which yields no deference to the

hoary head, when it is a crown of glory because found in the way of righteousness.

2. Another consideration which adds weight to the testimony of age on behalf of the truth of Christ is the *experience* which an old minister must have acquired in his long tenure of office.

Experience is not to be undervalued. It has somewhere been represented as a light only in the stern of a vessel, shedding light upon the past. But the past is in some sense the reflection or prophecy of the future, for one circumstance, binding our race into a strange brotherhood, is the essential identity in the lot of man in all ages. We are beings of the same hopes and fears, the same joys and miseries,—amid the most wonderful diversity, the same in the essential necessities of our condition and prospects. At all events, we have the warrant of inspiration for attaching no small importance to the counsels and suggestions of mature thought and experience. No novice, according to Paul, is to be suddenly wafted into the dignity and responsibilities of sacred office. The Preacher who describes himself as king over Israel in Jerusalem urges as one claim to be heard, 'My heart had great experience of wisdom and knowledge' (Eccl. i. 16). And we are told in the Epistle to the Hebrews, v. 13, if we take the better marginal reading, 'Every one that useth milk has no experience in the word of righteousness,' implying clearly that experience is of use and value. Nor is it difficult to illustrate the advantage that accrues to any congregation from a minister of experience. It confirms himself personally in his belief of the truth. He is not caught with

novelties of speculation,—he is no reed shaken with the wind; he has seen enough in his long career to teach him that the novelty of to-day may be but the antiquity of yesterday,—the reproduction, under a new form, of obsolete and exploded error. He may have seen opinions, that blazed for a time like rockets, sink into insignificance,—lying, as certain theories of German criticism have been described, burnt squibs upon the soil. Experience may have taught him a higher lesson,—not merely the imperishableness of the true gospel, but its power to soothe and sustain him in every trying crisis of his personal history, its adaptation to all our necessities and perplexities, its wonderful influence in moulding character anew after the image of Christ. An old minister has seen,—he must have seen often,—how Christian faith can triumph over the agonies of doubt, the miseries of life, the terrors of death. On the basis of a broad induction from manifold instances, he can testify to the undeniable fact that the richest sum of true inward happiness, even on earth, is in the main realized and enjoyed when religious principle guides and governs the life of man; and, invited frequently to tender the consolations of the gospel in the chamber of sickness and death, he knows and has seen that all the philosophies of the schools are poor and tame, as any source of strength and comfort in the prospect of death, compared with the joy enkindled in him who has found in Christ the hope of glory. The recollection of all this varied experience gives an old minister more faith in the gospel; and, with more faith in it, then there is more impressiveness in the testimony he bears to it. 'I believe,' said Paul, 'and therefore have

I spoken.' Paul but repeats what the Psalmist had said before him.

3. And this leads me to remark finally here that, besides weight of character and fulness of experience, another element of power with an old minister is the *anticipation of his own decease.*

The saying is a homely one, but how true,—'The young may die, but the old must.' Life is uncertain at the best. Each man is supposed to attain some grand climacteric, an epoch when growth ceases and decay begins. What year of his life that may prove we cannot tell. We are safe in holding with Moses, in one of the sublimest of songs, that after threescore and ten life is a burden; and when life is such, death cannot in the vast majority of cases be far distant. Our hopes and wishes may crave for ourselves and the friends we hold dear the prolongation of the term allotted to us. It is best to reckon, however, from the data of life and history, not from our desires, however reasonable and natural. An old minister, accordingly, may be said to preach to his people from the brink of the grave, or rather, I should say, from the confines of glory. The influence of such a consideration is by no means hollow, fictitious, illegitimate. It is quite remarkable how many of the most eminent servants of God appeal to it; and, on the contrary, it is perhaps the mood in which all ministers at all times should preach. Even in the bloom of his vigorous, busy life, Richard Baxter preached, 'a dying man to dying men.' An habitual sense of comparative nearness to an unseen and eternal world, while it gives a title to speak, seems to clothe what is

spoken with peculiar force and emphasis. It is on this principle that Moses begins his concluding appeal to the tribes of Israel with the words, 'I am an hundred and twenty years old this day. I can no more go out and come in;' and then follows an animated exhortation to be constant and courageous in the service of their God. So also Joshua, availing himself of the influence which the close of a useful career gave him over the minds of his countrymen, exhorted them to forsake strange gods, and brought them under a covenant to cleave to the Lord God of Israel; and then, when he had done all he could do to perpetuate the interests of truth and righteousness, we read, 'It came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being one hundred and ten years old' (Josh. xxiv. 29). Samuel also, when he would reason with the tribes before the Lord of all the righteous acts of the Lord, and urged them to continue following the Lord, felt warranted to appeal to his age as giving him a claim to a hearing and deference. 'I am old,' says he, 'and grey-headed' (1 Sam. xii. 3). How solemn is the charge which Paul gives to his son in the gospel, Timothy, founded not so much upon very advanced years,—for he does not seem to have attained the threescore and ten,—but upon the immediate prospect of his death by martyrdom: 'Make full proof of thy ministry, *for* I am now ready to be offered, and the time of my departure is at hand.' Peter stirs up his readers: 'Knowing,' he says, 'that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me.' Nor can we well avoid remarking the fulness of wisdom, the depth of tenderness, the searching scrutiny into

motives, combined with a sympathizing appreciation of human weakness and difficulties, which our Lord Himself infuses into His last addresses to the disciples, when the shadows of the cross were gathering around Him, and when He would turn the last days of familiar intercourse with them into an opportunity for impressive and affectionate exhortation. As the disc of the sun is best seen amid the gold and purple of a July sunset, because seen, not in the excessive and blinding glare of noon, but through the lengthened medium of the atmosphere and space he has traversed during the hours of day, so the true character of an old minister is sometimes best understood, when the estimate of it is formed upon a review of his whole life and labours. If it is marked, in spite of all the defects and shortcomings of nature, with an honourable consistency in the main,—if it is clear that he has been with his Master on the holy mount, and that he is ripening apace for scenes where he will be for ever with the Lord,—his appeals to the conscience may reach and come home to you in accents tremulous with age, and yet clothed with a power, an unction, a solemnity, as if 'a voice from the excellent glory' itself.

II. It only remains, in the second branch of my theme, to consider those views and aspects of the gospel that derive special evidence and illustration from the utterances of sanctified age.

1. Days should speak with special effect as to the *evidence* and *authority* of the gospel.

The mere fact that it is an old man who commands and declares it is not without its value. The reproach

against Christianity has been that it is mere enthusiasm. It would be tolerated in many circles so long as it is mere show and form,—so long as it lay in state, like a monarch, dignified but dead. The moment it asserts its claim to rule,—to rule the mind, the will, the affections, the conscience, — rebellion is excited against it, for the carnal heart is enmity to the law of God. The gospel is accordingly derided, openly or covertly, as an illusion, miserable superstition, the offspring of fanatical emotion. The ardent, the impulsive, the weak may embrace it, but men of ripe culture and large experience will not suffer themselves to become the victims of sentiment. Now sentiment after all, so natural to the comparative ingenuousness of youth, is not to be disparaged. Sentiment is the mother of patriotism, from which springs our liberty, with all the higher elements of civilization. But when, as the mature experience of a whole life, a man whose character has been moulded by it, whose actions have been governed by it, whose comforts have been derived from it, whose hopes have been fostered by it, attests that he has found in the gospel—in the revelation of God—the solace of his life, a source of strength against temptation and his own corruption,—broad sunshine, it may be, poured on the midnight of despair;—if he can say, 'Thy word was found of me, and I did eat it, and it was unto me the joy and rejoicing of my heart,'—if it is to him the richest consolation in trial and adversity, the seal of an everlasting covenant, the charter of his hope for a blessed immortality,—are we to account him a mere dreamer of dreams? You must confront the phenomenon, you must meet the fact! A believer in the gospel of Jesus Christ,

—an old believer—a believer after long years—years in which he has tried it and found it not wanting,—with a *character* established for integrity and truthfulness,—with a wide and varied *experience*, especially in dealing with the souls and consciences of men, so as to know what best has given them peace with God and comfort in perplexity, —and, finally, with a *consciousness* of death as not far off, and of an account to be rendered to an omniscient Judge,—is he after all the sport and victim of a dream? Believe this if you will; admit at least that the man must be sincere. Let his testimony to you have the full weight and value of that sincerity. There are men who speak of Shakespeare as the greatest of poets, and of his knowledge of human nature as his greatest quality as a poet; and he tells us

> 'The tongues of dying men
> Enforce attention, like deep harmony;
> Where words are scarce, they are seldom spent in vain,
> For they breathe truth that breathe their words in pain.'

2. Days should speak as to the *necessity* for the gospel. It is no paradox—it is a fact in Christian experience—that the holier we grow the more do we become alive to the reality of sin and sin's exceeding sinfulness. The soul, blind by nature, and besotted in its own corruption, cannot feel as it ought the awfulness of guilt, the heinousness of sin. Just as we know better what holiness implies, what the law demands, what God the Lawgiver is, we feel what it is to be sinful. We say with Job, 'Now Thine eye seeth me, wherefore I abhor myself.' The man of God, therefore, knowing best the virulence of

the disease, should know best the necessity for an adequate and effectual remedy. If he has spent a long life with his ears and eyes open, he has had opportunities of seeing and knowing that no remedy but one is of the least avail. There is a whole revelation in the character of Satan as portrayed in Scripture, and we must not miss that revelation. There may be to a degree in man, as in Satan, vast knowledge, vast intellect, vast capacity, and yet himself a moral ruin! The world by its very wisdom may not know its God, hanging up its discoveries in science and inventions in art as a drapery to hide itself from God, or God from it. So little can earthly wisdom serve to make us wise unto salvation! After such a review of the inefficiency of earthly devices and expedients to bring peace to the soul, the Preacher tells us, 'I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.' Blessed be God, the preacher now, after a riper and better experience, can come to you with a nobler and happier announcement! If character is a voucher for truthfulness, experience a qualification for arriving at sound conclusions, and a deep sense of immediate accountability to the great Judge of all fitted to impress us with a conviction of the sincerity of him who brings the message, what a joy to know from such a messenger that there is balm in Gilead, that there is a Physician there—there, and nowhere else! Nowhere but at the foot of the Cross will the burden of our guilt roll from off us.

3. Days should speak as to the *preciousness* of the gospel.

When the gospel has been received and long held, not as the word of men, but as the word of God, it will be found effectually working in them who believe. The result is peace and joy in believing — the peace that passeth all understanding, and the joy which is unspeakable and full of glory. Any man, therefore, who has attained a weight of years in the faith of the gospel, is able to testify of its effects in his own soul and conscience. He has seen the worthlessness of all human devices to secure peace with God. He has felt that the gospel meets his case as a sinner,—*guilty*, and needing atonement—*corrupt*, and needing the renewal and sanctification of grace—*dark*, and needing light—*weak*, and needing strength. There is no trial, no crisis, no emergency, he feels well assured, in which the God whom the gospel reveals to him will not prove the ark of his safety and the rock of his confidence. When the day comes in which he must make the dread transition from this world into the next,—when the day, more solemn still, arrives, in which he will stand, as we all must stand, before the Great White Throne,—he knows whom he believes, he is persuaded that He will keep that which he has committed to Him against that day. The experience of a lifetime is the best earnest for the future, even though that future embraces all eternity. God has held him up from the womb, and has taught him from his youth; and now that he is old and grey-headed, what wonder that the vow break from his lips, swelling in volume, sweetening in harmony, as the swan-song of his faith and hope, 'I will make mention of Thy righteousness, even of Thine only, of Him who is the end of the law for righteousness to every one that believeth.' Even with the terrors of the stake

before him, the primitive martyr could look the whole world round, and find nothing in it to compare with the preciousness of Christ. 'Eighty and six years,' said Polycarp, when asked to curse his Lord, 'have I served Him, and He never did me any wrong; how, then, can I blaspheme my King and my Saviour?' When testimonies to the power and value of the gospel come to us, thus enforced by the maturity of age, confirmed out of the stores of an ample experience, and sanctified, it may be, as they breathe somewhat of Paul's ecstacy when he accounted it far better to depart and to be with Christ, how should the most careless be awakened to consider seriously their relation to God! how deep the responsibility incurred by the enjoyment of the divine message under circumstances which invest it with so much of impressiveness and urgency!

Let me add, in closing, that I account it no small honour to take any part in the services connected with the jubilee of a brother so beloved and esteemed as the senior pastor of this congregation. Perhaps this honour is due to a certain connection and similarity in our course through life. Like his father, my own was minister of a Dissenting congregation that met not far from this place of worship. Both fathers were personal friends; and one of the recollections of my boyhood is the venerable form of your pastor's father, as he passed my own on the way to their respective churches, always exchanging with each other the friendly nod and salutation. Your pastor, though by a dozen of years in advance of me, was educated at the same school, and was a member of the same societies. Both of us were licensed and ordained by Edinburgh

Presbyteries. Both of us were called to be assistants and successors to our fathers in the very congregations in which we were baptized. Both of us have been identified throughout with the same congregations. This congregation has been under the care of father and son for ninety-five years, my own for seventy-five. Both of us sons of Dissenting ministers, both of us Dissenting ministers ourselves, we are here to testify that we have no reason to regret our choice of a profession, except for the humbling sense of our own shortcomings in the attempt to fulfil the duties of it; to attest, besides, apart from all theories about national religion, that the free support yielded by our people has come to us, as the fruit of their confidence and love, with a nobler zest and relish than if we had been maintained by the testaments of dead men or by funds derived from the endowments of the State. I need not dwell in commendation of your senior minister. Not an expression employed last Thursday, however warm and strong, but I would most readily adopt and endorse as my own. There is but one faith, one Lord, one baptism between us. During the long years in which we have been preaching the gospel together, I do not believe that any one statement as to the essence of that gospel he has ever made but I could have used as the utterance of my own convictions; nor do I believe that any statement of mine to the same effect, however much he might have improved it in form, he would have altered in substance. In justice to myself, I must also say that during the same period I never passed the scene of his labours, but, looking across the fence which separates us in the husbandry of our common Master—alas! that there

should be any such fence, and that it should still exist is neither his fault nor mine—looking across the fence, and watching him as he filled his hand and bound his sheaves, I could say from the heart, 'The blessing of the Lord be upon you; we bless you in the name of the Lord.' Let me hope that we are both ripening for scenes above,—to become, when our work on earth is done, inhabitants of the same city where Christ is Lord,—worshippers in the same temple where Christ is High Priest,—members of the same family above in which Christ is the Elder Brother, and where in Christ we shall all be one—one without sects and separation. Meanwhile, let me congratulate this congregation. A special promise of the word is fulfilled in your experience,—the promise that in Jerusalem should be the old man leaning on his staff for age. It is matter of profound thankfulness to me, as doubtless it is to you, that your senior pastor bears the burden of his years so well—that he has not outlived his usefulness; that, as regards all his varied gifts, his eye is not dim, nor his mental strength abated; that if old age overtake him, it is likely to prove an old age 'lovely as a Lapland night;' and that for years to come he may yet stand before you the living embodiment and illustration of the old aphorism, 'Days should speak, and the multitude of years teach wisdom.'

SERMONS BY DR. PEDDIE AND MR. JAMES.

Dr. Peddie preached in the afternoon, taking his text from 2 Sam. xxiv. 13: 'Now advise, and see what answer I shall return to Him that sent me,'—the words of Gad the seer to King David, when he gave him the choice of three evils as his punishment for numbering the people. Dr. Peddie used them by way of accommodation, applying the language to the duties of ministers and people. Christian ministers are messengers of God who come to men with a message not of evil but of good. They must shortly return to Him who sent them, to give an account of the manner in which they have fulfilled their office, and of the reception their message has met with. It is for those who hear them to say, either by their faith and obedience, or by their rejection of the gospel, whether that account shall be given in with joy or with grief. He urged the serious consideration of this question upon one and all, and addressed appropriate counsels to different classes of gospel hearers.

Rev. G. F. James, Dr. Peddie's colleague, preached in the evening to a crowded congregation, from Ex. xiv. 15: 'Speak unto the children of Israel, that they go forward.' In concluding, he referred to the jubilee commemoration in the following terms:—I have chosen this subject for this evening, because I think it is a suitable

one in the circumstances in which, as a congregation, we are placed. We are celebrating the jubilee of the honoured and beloved senior pastor of this congregation. And while this leads us to look back with interest upon the past, and to look up with gratitude to God for all the way by which He has led this congregation, and for all the favour He has shown to His faithful servant, yet surely we are also called upon to-day to note the progress we have made in the Christian life, and to manifest in the future greater fidelity, diligence, and zeal. Such celebrations should be, as it were, milestones to mark our advancement in the Christian course. Did the holding of such services lead us simply to look back with interest and curiosity and complacency upon the past, without urging us on to future effort, then were it better that they should be dispensed with altogether. Better in that case to forget the things that are behind, and to reach forth unto those things that are before. Better to 'let the dead past bury its dead,' and to 'act, act in the living present, heart within and God o'erhead.' But surely we may look back wisely, piously, and profitably. Surely the history of this congregation for nearly a century and a half, and the fifty years' ministry of Dr. Peddie, have lessons to teach and motives to present to increased devotedness and activity. And, in looking back thus over the past, should not gratitude and thanksgivings arise from our inmost hearts to God for so long preserving the congregation, for guiding it in times of difficulty and perplexity, for sustaining it in times of trial, for keeping it pure in doctrine, and for making it the means of converting, edifying, and comforting so many thousand souls? And should not

these feelings of gratitude and praise prompt to greater love, devotedness, and zeal in the future? Again, in looking back upon the past, have not all of us many sins and shortcomings to deplore? And should not penitence for these lead to a truer and more perfect service in the time to come? And, once more, in looking back over the past, we should be impressed with the solemn reflection that we are thereby called upon to go over the vast roll of the dead. How very few remain who heard Dr. Peddie's first sermon! And not one remains of the members of session who were elders when Dr. Peddie was ordained. The congregations of the past have gone over to the majority—have joined the great congregation of the dead. And the voice comes to us,—'Work while it is called to-day, for the night cometh.' Let us then, as a congregation and as individuals, go forward, at the command of our Leader, in holiness, in the cultivation of the Christian graces, in usefulness in the cause of Christ, and in hearty liberality.

APPENDIX.

I.—List of Elders in Bristo Church.

Date of Ordination.		
1739.	*	James Bain, *of Bainfield.*[1]
	* †	Thomas Hunter.
1740.		Alexander Anderson.
	*	William Robertson, *Tobacconist.*
	* †	John Cleland, *Merchant.*
		John Brown, *Tailor.*
	*	Archibald Keith.
	*	David Dowie, *Merchant.*
	*	Robert Hill, *Land Surveyor.*
		Robert Reid.
	*	James Orrock.
	* †	George Wardrope.
		George Christie.
	*	Richard Jerment, *Shipmaster.*

The following seem to have been elected between 1741 and 1747 :—

	*	John Moubray, *Wigmaker.*
	*	Robert Raeburn.
	* †	John Harper.
	*	William Smith, *Merchant.*
	*	George Cochrane.
	* †	William Rate.
	* †	James Birrell.
	* †	George Anderson, sen.

[1] Those in office at 'the breach' in 1747 are here marked *. Those marked † left with the Antiburghers, the others remaining with the Burghers, except Alexander Edmonston, who was 'neuter.'

Date of Ordination.

* † George Anderson, jun.
* Alexander Edmonston.

The date of the first election after the breach is not known. Among those elected were—

John Ronaldson, *Baker.*
James Scott, sen., *Merchant.*

1768. Robert Savage, *Barber.*
John Murray, *Quarrier.*
John Russell, *Wright.*
Robert Dun, *Wright.*
George Howieson, *Shipmaster.*
William Skirving, *Farmer.*
John Buchanan, *Baker.*
Gavin Alston, *Printer.*

1777. William Balleny, *Smith.*
John Gibson.
Thomas Steel, *Distiller.*
William Skirving, *Farmer.*[1]
Robert Simpson.
William Irvine, *Wright.*
Alexander Finlayson.

1786. George White, *Merchant.*
Robert Black, *Shoemaker.*
Thomas Mair, *Clerk.*
James Brash, *Tailor.*
Alexander Barrie, *Teacher.*[2]
Robert Burns, *Merchant.*
James Scott, *Merchant.*
William Christie, *Shoemaker.*
George Aird, *Mason.*

1798. Richard Foster, *Carver.*
James Christie, *Tobacconist.*
James Anthony, *Tailor.*

[1] Tried for 'sedition' along with Muir, Palmer, Gerrard, and Margarot in 1794, and with them transported to New South Wales; died in Sydney in 1796.

[2] Author of Barrie's *Collection* and *Tyro's Guide.*

Date of Ordination.

1804. Thomas Ferrier, *Carter.*
Robert Coventry, *Banker.*
Peter Morton, *Grocer.*
William M'Rae, *Shoemaker.*
John Frier, *Wool Merchant*
James Robertson, *Ironmonger.*
Robert Saunders, *Baker.*
George Middleton, *Wright.*
Daniel Paterson, *Mason.*

1812. William Ormiston, *Teacher.*[1]
Thomas Callender, *Currier.*
William Young, *Builder.*
William Oliphant, *Bookseller.*
William Fraser, *Tailor.*
John Menzies, *Shoemaker.*
Andrew Grierson, *Tailor.*

1822. James Sanson, *Clothier.*
James Rutherford, *Victual Dealer.*
Alexander Fisher, *Grocer.*
Robert Simpson, sen.[2]
Robert Laidlaw, *Venetian Blind Maker.*
Alexander M'Kenzie, *Tailor.*
James Trench, *Builder.*
Thomas Storrar, *Baker.*

1822. Alexander Hart, *Teacher.*[3]
John Laurie, *Teacher.*

1832. *James Peddie, *Writer to the Signet.*[4]
John Whitecross, *Teacher.*[5]
William Arnot, *Bookseller.*
Robert Simpson, jun., *Banker.*
James Anderson, *Teacher.*
Thomas Pringle, *Barm Manufacturer.*
John Henderson, *S.S.C.*

1838. William Balleny, *Wright.*

[1] Teacher of Bristo Congregational Day School.
[2] Author of School Histories of Scotland, England, Greece, and Rome.
[3] Teacher of Bristo Congregational Day School.
[4] Those here marked * are still in office.
[5] Author of *Anecdotes of Old and New Testaments, of the Shorter Catechism*, etc.

Date of Ordination.

John Rennie Tait, *Baker.*
John Henderson, *Farmer.*
James Hardie, *Tobacconist.*
James Marshall, *Wine Merchant.*
1842. James Porteous, *Teacher.*
William Pringle, *Corn Merchant.*
Thomas Kay, *Upholsterer.*
1844. Alexander Chisholm, *Tanner.*[1]
John Porteous, *Grocer.*
Michael Johnston, *Traveller.*
1846. Robert Lees, *Druggist.*[2]
John Simpson, *Banker.*
*William Charles, *Flesher.*
George Laing, *Venetian Blind Maker.*[3]
1849. Henry Hetherington, *Bellhanger.*
*Walter Baillie, *Merchant.*
*Walter Gowanlock, *Flesher.*
1850. Duncan Miller, *Teacher.*[4]
*David Chisholm, *Actuary.*
1854. *James Thin, *Bookseller.*
John Whitecross, *Edinburgh Gas Co.*
Charles Johnston, *City Missionary.*
1858. Rev. George Kennedy, *formerly of Kilconquhar.*
*John Dick Peddie, *Architect.*
*Robert Martin, *City Missionary.*
1862. Robert Gowanlock, *Bookseller.*
*Robert Anderson, *Bookseller.*
*James Morham, *Clerk of Police Court.*
*John Paterson, *Silk Mercer.*
1868. *James Anderson, *Inspector of Weights and Measures.*
*William Oliphant Morrison, *Printer.*
*William Paterson, *Bookseller.*
*David Crawford, *Draper.*

[1] Afterwards Congregational City Missionary.
[2] Probationer; called by U.P. Congregation, Leith Lumsden, but declined the call.
[3] See Appendix No. IV. p. 207.
[4] Teacher of Bristo Congregational Day School, and afterwards minister of U. P. Congregation, Mossbank, Shetland.

Date of Ordination.

1874. *Rev. George M'Arthur, *Revising Editor of 'Encyclopædia Britannica.'* [1]

Alexander Robertson, *Student of Divinity.* [2]

1878. *Rev. William Turner, *Superintendent of Edinburgh City Mission.* [3]

*Rev. James Stuart Nisbet, *Secretary, National Bible Society.* [4]

*Peter Pryde, *City Missionary.*

*William Crawford, *Congregational City Missionary.*

II.—List of Persons Contributers for Purchasing the Ground for the Use of the Associate Congregation at Bristo, 1741.[5]

	Sums contributed. £	s.	d.
David Wright, ...	1	1	0
James Wilson, *Smith*, . . .	1	0	0
Richard Jerman, ...	2	0	0
Mrs. Colvil, ...	1	0	0
[Rubert Hunter, ...	[6]4	8	6
Barbara Penny, ...	0	5	0
Jas. Baird, *Baxter*, ...	0	10	6
Mrs. Rankine, ...	0	4	0
James Yooll, ...	1	0	0
Mary Fell, ...	0	5	0
Mr. Keith, ...	1	0	0
Mrs. Reid *in the Bow*, . . .	1	0	0
Mrs. M'Neil, ...	0	10	6
Mrs. Christian Bruce, . . .	0	10	6
Mary Mitchel, ...	0	10	0

[1] Formerly of Tough.

[2] Congregational City Missionary, now minister of U. P. Congregation, South Ronaldshay.

[3] Formerly of Craigdam. [4] Formerly of Stromness.

[5] This is only one out of a number of similar lists which are still preserved.

[6] This amount is deleted ; allowance being made for a visible correction (£1, 7s. to £2), it is the sum of the amounts preceding it, and was probably collected by Robert Hunter.

	Sums contributed. £	s.	d.
Peter Forbes, *Merchant*,	0	3	0
Mrs. Smellie,	1	1	0
Pat. Boy,	0	5	0
Mrs. Williamson, *Flesher*,	1	1	0
Margt. Morison,	0	5	0
James Crawford *in Leith*,	0	10	6
Janet Neilson,	0	5	0
Anne Forbes,	0	5	0
Isabel Lighton,	0	5	0
Mrs. Anne Boy,	0	10	6
Mrs. Dalas,	0	10	6
Mrs. Kirkland,	0	10	6
John Gibson,	0	5	0
Mrs. Helen Young,	0	8	0
[Robt. Raeburn, *Elder*,			
Mr. William Hog,	1	1	0
Marion Caigo,	0	5	0
William Robertson,	1	1	0
Mrs. Gillespy,	1	1	0
Mrs. Wm. Bruce, *Watchmaker*,	0	10	0
William Johnston,	0	3	0
Mrs. Greg,	0	5	0
Mrs. Sarah Johnston,	0	10	6
Mrs. Kay,	0	15	0
Janet Moris,	0	2	6
Archd. Boy,	0	5	0
Mary Marshal,	0	5	0
Alexr. Watson,	1	1	0
Mr. David Dowie,	1	11	6
Cathrine Touch,	0	5	0
Mrs. Bell Stevenson,	0	10	6
James Baine,	1	1	0
Helen Fraser,	0	10	6
Mrs. Anne Horner,	0	10	6
William Launie,	0	10	0
Margt. Robertson,	0	3	0
Cathrine Burnet,	0	5	0

	Sums contributed. £	s.	d.
John Borrowman, *younger*,	0	10	0
Mrs. Spalden,	0	6	0
Elison Angus,	0	10	6
Mary Melvil,	0	2	6
Euphan Logton,	0	1	0
Sarah Demston,	0	2	6
Frances Done,	0	10	6
Mrs. Moffate,	1	0	0
Rachel Anderson,	0	5	0
Grisel Anderson,	0	5	0
Margaret Anderson,	0	5	0
William Paton,	0	5	0
John Bishop,	0	5	0
Widow Aitkenhead,	0	2	6
Robert Nimmo,	0	5	0
Marion Hardie,	0	4	0
Anne Bridges,	0	4	0
John Cleland,	1	1	0

III.—Note of the Persons concerned in Opening the Meeting House Doors, 31st April 1748.

Mr. Adam Gib, *Minr.*
Ouchterlony, *Smith in Pleasants.*
John Gibson, *Wright at Water Gate.*
Patrick Begbies *Servants.*
Andrew Blair, *Gardner in Calswayside.*
Gilbert Boston, *Taylor in Potterrow.*
} *All active in breaking open the Door.*

David Brymer, *Servant to* Jas. Donaldson, *Mercht. in Edr.*
Chas. Graham *his Servant.*
Geo. Colquhoun, *Weaver in back Row.*
John Christie, *Shoemr. in Bristo.*
Wm. Kirkpatrick, *Taylor in Pleasants.*
Thos. Johnston, *Cobler in Edr.*
Jas. Dun, *Taylor in Portsburgh.*
John Brown, *Weaver in Kirkbraehead.*

Andr. Beatson, *Servt. to* Baillie John Brown.
Henry Wood, *Taylor near Windmiln.*
James Bell, *Smith in Potterrow.*
David Young, *Smith in Edr.*
John Brand, *Dyer.*
James Whyte, *Taylor in Cross Casway.*
Pat. Gibson, *Staymaker in Mint.*
Gardner, *Staymaker in Cannongatehead.*
James Watt, *Staymaker in Cannongate.*
Alexr. Anderson, *Shoemaker in Caltoun.*
Philip Galbraith, *Smith in Pleasants.*
Alexr. Thomson, *Taylor in Edr.*
Alexr. Ramsay, *Baxter in Pleasants.*
James Wood, *Journeyman Taylor.*

[WITNESSES] TO THE PROTEST.

Robert Savage, *Wigmaker in Bristo.*
John Grieve, *Mercht. in Edr.*
Wm. Moubray, *son to* John Moubray, *Wigmaker in Bristo.*

WITNESSES TO THE RYOT.

John Moubray, *Wigmaker in bristo.*
David Greig, *Shoemaker in Potterrow.*
John Fairnie, *Baxter in Pleasants.*
James Wilson, *Weaver, Servant to* Mr. Donaldson *@designed.*
Wm. Robertson, *Tobacconist in Portsburgh.*
Wm. Smith, *Mercht. in Edr.*

IV.—Donations and Legacies of £50 and upwards.

1849.	Donation from Miss Maclagan to Missionary Society, ...	£100
1858.	Donation to Missionary Society, etc., . .	100
1859.	Donation for Congregational and Synod purposes, ...	150
1867.	Mr. George Laing erected at his own cost,	

for Congregational Home Mission purposes, new premises in Cowan's Close, Crosscauseway, at a cost of about . . £1100

The foundation-stone of this building was laid on 30th July 1867 by the Rev. Dr. Peddie, in presence of several members of the congregation. A jar containing the following narrative of the circumstances which gave rise to the building, and other documents, was deposited in a cavity prepared for the purpose :—

'30*th July* 1867.

'The United Secession, now the United Presbyterian, Congregation of Bristo Street, Edinburgh, having, in the providence of God, been led to commence Christian operations in the East Crosscauseway, with the view of instructing the young in the duties of religion, did, on Sabbath the 23d July 1839, open a Sabbath School in premises near to this building, where it continued to be held with great success until Whitsunday 1852, when they were compelled to leave the place, in consequence of the premises being considered unsafe ; accommodation was secured in a tenement nearly facing this building, in which they continued till now their work of Sabbath School instruction. In 1845 the congregation were induced to extend their operations, by appointing a city missionary to labour in the district, whose whole time was to be employed in visiting the families, holding meetings for addresses on religious topics, and otherwise endeavouring to promote their spiritual improvement. The services of this agent were found to be highly beneficial to the people ; and in 1849 the congregation, with the view of still further promoting the welfare of the residents, established a Week Evening Class, in order to impart a knowledge of reading, writing, and arithmetic to apprentice lads whose education had been neglected in childhood. This class having succeeded, the congregation were led, in the year 1853, to institute a Day School for the training of infant children, which they termed "Bristo Mission Infant School." The place of meeting was immediately facing the site of this building. The success of the school was marked ; but for fourteen years it continued to meet under very disadvantageous circumstances,—the accommodation being imperfect and unhealthy. Great difficulty was experienced in getting better premises, arising from the scarcity of suitable places in the neighbourhood ; in consequence, they resolved

to build new premises, possessing the requisite accommodation for their different agencies in the district. To further this end, Mr. George Laing, superintendent of the Sabbath School in Cowan's Close, offered to the congregation the choice of three sites in the neighbourhood, on which he would erect at his own expense the requisite buildings, to be used by the congregation solely for the above or kindred purposes. This site having been fixed on by the committees interested, Mr. John Dick Peddie, architect,—a member of this congregation, — offered to provide plans for the erection, which having been approved of by the committees, the building was commenced on the 1st July 1867, and this record of the circumstances which led to the erection of the building was ordered, along with a printed copy of the Report of Bristo Congregation, to be deposited in the foundation of the building ; and may God, the great Master Builder, sanctify for Himself this erection, and cause it to become a blessing to many generations.'

1869. Donation by James Leishman, Esq., for Congregational purposes, . . . £900

This donation, with accumulated interest, was expended in 1872, when the church was renovated.

1871. Bequest by Mr. George Laing, Venetian Blind Maker. Present annual value, . £440

Mr. Laing conveyed the residue of his estate for the purpose of 'securing an annuity or annuities for maintaining a colporteur or colporteurs in France, or for maintaining one or more missionaries in such a sphere or spheres of Foreign Missions as shall appear to the trustees most suitable for advancing God's glory in connection with man's salvation :' And further, he grants power to the trustees hereby appointed, 'so often as they shall conceive the same to be necessary, to nominate and appoint any other person or persons, being at the time members of Bristo Congregational Missionary Committee, or such members of Bristo Church as are characterized with a missionary spirit ; or, in the event of Bristo Church ceasing to exist, which I trust it never shall till the Church militant is merged in the Church triumphant, persons may be selected who are members of the United Presbyterian Church.' The trustees nominated under the will were Messrs. William Balleny, James Thin, John Dick Peddie, Robert Anderson, and James Morham, who, after mature deliberation,

selected Lake Nyassa in Central Africa as a sphere where a missionary might with advantage be settled; and they appointed the Rev. Robert Laws, M.D., a graduate of the University of Aberdeen, and a licentiate of the United Presbyterian Church, as the 'Laing Missionary' there, at a salary of £300 per annum. In France they selected M. Abel Deschamps, son of M. Deschamps, the Bristo Juvenile Missionary Society's agent in Saintonge, as their evangelist at Niort in Poitou, at a salary of £80; and he was ordained to the ministry by his French brethren.

1874. Legacy by late Miss Johnston to Missionary Society, ... £50
1877. Donation by Miss Carmichael to Missionary Society, ... 100

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Memorials of Bristo United Presbyterian Church

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